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THE

CHINESE REPOSITORY.

VOL. X.—DECEMBER, 1841.—No. 12.

ART. I. *A New History of China, containing a description of the most considerable particulars of that empire.* By GABRIEL MAGAILLANS. London, 1688. *pp.* 352.

THE author of this work, introduced to the notice of the reader in our last number, traveled over all the principal parts of China, from the year 1640 to 1648, when he was carried to Peking, where he remained nine-and-twenty years, till his death in 1677. He wrote in obedience to an order of his superior, Francis Fierrando, visitor of China and Japan, and was evidently well informed regarding those things of which he gives an account. Magaillans' translator, in order to prepare the way for his *new history*, like some more modern writers, cuts up and gives to the winds whatever had been before published respecting this country, 'so vast, so rich, so fertile, so extraordinary.' In its day, the book must have been indeed very valuable, and even at this time it affords some information not often met with in other works. Ferdinand Mendez Pinto, where he does not speak of Portuguese affairs, 'is stuft with fables.' Gonzalez de Mendoza, sincere and true as to what he says of the travels of Martin de Harrada and Jerome Marin, listened too much to the vaunting relations of the Chinese. Pedro Cubero Sebastian is equally bad. Trigaut, the Annual Letters, Semedo, Martini, Schall, Greston, Rougemont, Couplet, R. P. of Orleance, and some others, "seem the most worthy of credit and esteem;" but . . . and "but though these authors are every one worthy to be esteemed and valued, certain it is that we wanted still a very great number of considerable particulars;" and, "I make no question but this translation will be grateful to the more exact part of the learned world."

'The Mantchous, or 'eastern Tartars,' as our author calls them, 'who were formerly so barbarous that they had not any king, nor any word to signify the king,' became masters of China in A. D. 1643–44, a few years after Magaillans arrived in this country. Their origin is thus described by our author's translator. We quote his words only in part.

It was about ten generations prior to Shunche's time (so that monarch often said) that three nymphs,—Augela, Changula, and Fœcula,—descended from heaven to bathe in a river of Tartary; one of them, Fœcula, having found an herb called alkakengi, having red fruit, under her robes which she left on the shore, devoured it with such a greedy appetite that she became pregnant; and while her two companions returned to the heavens, she remained on the earth till she had given birth to a boy, which she nursed for a time, and then placing him on an island of the river, and telling him that a fisherman would come and take care of his education, she followed and rejoined the other nymphs, and the fisherman accordingly came. The descendants of this child, who grew to be a man of extraordinary valor, ruled the country. But in the fifth generation, the people rebelled, and all of the reigning family were exterminated except one. This prince, closely pursued and despairing of his life, sat himself down upon the ground, and a magpie came and perched upon his head, so that his enemies took him for the stump of a tree. Thus far the story is altogether fabulous. But what follows is certain. The founder of the present family made himself known by the bloody wars, which he carried on to revenge the death of his father, whom the Chinese officers had caused to be murdered, and other outrages committed against the nation. He was lord of the valley of *Moncheu*, which Martini takes to be a great city. Wanleih, whose reign commenced 1573, gave him the government of the valley and neighboring regions, on condition that he would defend them against the incursions of the oriental Tartars, who were divided into seven small principalities. His grandson was the father of Shunche, who, at the age of six years, succeeded to the throne of China. Thus it appears that these Mantchou princes 'have derived their origin from a petty captain of a horde, or chief leader of banditti or wandering Tartars.' *See page* 21–23.

Of the names which the Chinese and foreigners have given to this country, Magaillans has written learnedly, correcting Polo and all his other predecessors. Presuming that our readers are as well informed as our author, on most of the points in question, we will only

notice what he says respecting the countries of Catai and Mangi. The western Tartars call the Chinese *Hari Kitai*, or 'Black Barbarians,' which is the name they also give to China. Here he tells us that Marco Polo should not have written *can* (kan or khan) for king, but *han*, which is according to the pronunciation of the western Tartars. The Mantchous formerly called China *Nica Corum*, i. e. 'the kingdom of barbarians;' but now, that they are its masters, they imitate the Chinese and call it *Tulimpa Corum*, i. e. the centre kingdom. Here again he informs us, that Polo should have written *Hanpalu*, the king's court, and not Cambalu. Mangi is, he says, derived from *Mant Zu*, (Man-tsze) which signifies barbarians. The southern provinces—those south of the "*Yâm cu Kiam* (Yangtsze keäng) the river son of the sea,"—were also called *Nan Man*, or 'barbarians of the south.' After all this, and much more, our author comes to the conclusion that the northern provinces were called Kitai and the southern Mangi.

Further, he "also with good reason takes notice of the hyperboles which Marco Polo makes use in describing the city of Kimsai," i. e. Hangchow, where the Venetian traveler found twelve thousand bridges. To end all disputes concerning the name of this famous city, Magaillans produces the following extract from Chinese chronicles.

"In the year of Jesus Christ, 1200, a captain of the oriental Tartars that some years since subdued this empire, made himself master of the provinces of Peking, Shansc, and Shantung, which the Yellow river separates from the other twelve. Thereupon he caused himself to be crowned king, and named his family Tai leaou. Some years after, another captain of the eastern Tartars made war upon him, got possession of his kingdom, exterminated the reigning family, and called his own, and his kingdom Tae-Kin kwŏ, or the kingdom of Gold, which continued till the year 1260; at what time the other twelve provinces were subdued by an emperor of the family of Sung. Upon this some of his chief ministers advised him to send great presents to the Grand Han, who had a little before subdued the western Tartars, and to desire his assistance for the expulsion of the Tartars out of the three provinces which they had usurped. But others of his councillors laid before him the ill consequence of provoking that terrrible nation of the western Tartars, or molesting the eastern, with whom they had for several years preserved an amicable correspondence; withal, that it was no good policy to expel tigers, and bring more cruel lions into their room. Nevertheless the first counsel, though the worst, was followed: and the Grand Han was called in with his Tartars, already the vanquishers of so many nations, who in a short time exterminated the family of Tae-Kin, and made themselves masters of the three provinces. But so soon as they had finished

that conquest, they perfidiously turned their arms against the king of China, who kept his court in a city belonging to the province of Honan, bordering upon the Yellow river. This prince, being terrified by the neighborhood of those barbarians, fled in all haste to the city of Hangchow in the province of the Chĕkeäng, where he settled his court. Of which the han no sooner had intelligence, but he crossed the Yellow river, and after little or no resistance made himself master of the provinces of Honan, Nanking, and Chĕkcäng, and consequently of the village of Hangchow, which M. Polo calls Kimsai. Thereupon the king of China fled into the province of Fuhkeän, and from thence into that of Kwangtung, where having embarked himself with a design to seek out foreign shelter, he suffered shipwreck in the gulf of the island of Hainan, and there miserably perished, so that all the rest of China submitted voluntarily to the Grand Han." *page* 19.

The independent mountaineers, in Szechuen, Yunnan, Kweichow and Kwangse, he says, pay no tribute to the emperor, nor yield him any obedience, being governed by absolute princes, whom the Chinese call 'local lords,' and 'local officers.' Their towns are, for the most part, so environed with high mountains and steep rocks 'as if nature had taken a particular care of their fortification.' Within these mountains lie extensive fields and plains and many towns and villages. Though they speak the Chinese, 'they have a particular language also, and their manners and customs are likewise somewhat different from those of the sons of Han.' Nevertheless, adds our author, 'their complexion and the shape of their bodies are altogether alike; but as to their courage, you would think them to be quite another nation: the Chinese stand in fear of them, so that after several trials, which they have made of their prowess, they have been forced to let them live at their own liberty, and to consent to a *free traffic and commerce* with them.' He gives an account of one of the chiefs, who with an army of forty thousand men, was beguiled and destroyed by a Chinese usurper: of this catastrophe he himself was an eye-witness.

Magaillans also discourses about the nature and merits of the Chinese language, notices particularly the tones and aspirates, and says that 'he who will industriously, and under a good method, apply himself to the study of it, may be able in a year's time to understand and speak it very well;' and that 'those then employed in the mission were at the end of two years, so perfect in the language that they were able to confess, catechize, preach, and compose, with as much ease as in their own native tongue. He then proceeds to say,

"That there is no question to be made of this apparent truth, when we consider the great number of books which the fathers have made and translat-

ed, and daily make and translate into the Chinese language, which are esteemed and admired by the Chinese themselves. Such as are those books which father Matthew Ricci composed upon our sacred law, and upon several other subjects. Of whom the Chinese speak to this day as of a prodigy of knowledge, and all sorts of knowledge: so that there is not any person of quality in the empire that does not know and speak of him with applause. The learned quote him in their writings as one of their most famous doctors; and the handicraft-workmen, to put off their wares, and sell them at a high rate, assure the buyers that they were the inventions of that illustrious person father Matthew Ricci. In short, they esteemed and honored him to that degree, that several believe, that as Confucius was the prince, the saint, the master, and doctor of the Chinese, so father Matthew Ricci was the same among the Europeans: which was the highest praise those idolizers of Confucius could give him. Father Diego Pantoja has also composed several learned treatises of the seven deadly sins, of the seven virtues which are their contraries; upon the Pater Noster, upon the Ave Maria, and the Credo. The fathers Alfonso Vanhone, and Julio Aleni, wrote several tomes upon the Christian religion, upon the life of Christ, of the Holy Virgin, and the Saints, and upon several other subjects. Father Manuel Dias the younger translated all the Gospels, with the commentaries and explanations of the fathers, which makes a work no less large, than pious and learned. Father Francis Furtado published a treatise of rhetoric and logic, with certain other books De Cœlo and De Mundo, as also of the soul of man. The fathers John Terencio, John Roo, and John Adam, have written a great number of other books upon our holy law, and upon all the parts of the mathematics. Father Lewis Buglio, who was always my chiefest consolation and inseparable companion in all my travels, afflictions and imprisonments, for thirty years together, translated the first part of St. Thomas, which the more learned Chinese esteem and admire to that degree, that I heard one of them who had read the Treatise of God, declare his thoughts in these words, 'certainly this book is a mirror wherein to let us see our own ignorance.' The same father Buglio wrote several other pieces upon several other subjects; among the rest, that eloquent and learned apology, in answer to a book which Yang Kwangseën, that wicked infidel, published both in this court, and over the whole empire, against the Christian religion and the preacher of it; and which he entitled *Puh Tih E*, meaning 'Because I could no longer forbear.' Whereupon the father, that he might conform himself to the style and language of the country, entitled his answer, 'I have answered because I could no longer forbear.' Both titles are very significant in the Chinese language: but the father's was more highly esteemed because it carries two significations. The first, I refute, because I could no longer forbear; the second, I have refuted a book entitled, Because I could no longer forbear. And which was more to be wondered at, the father composed the greatest part of these books, in the boats, upon the roads and in the inns, under the power of rebels and barbarians; in prison with three chains upon

his legs, three about his neck, and six upon his hands; and in a word, in the midst of continual persecutions. I could say much more in praise of that person truly pious, and of great reputation, did I not fear that the share which I had in his sufferings, and the strict friendship that was between us, would render me suspected of too much partiality. Father Ferdinand Verbiest at the same time wrote a learned answer to a book, or rather a satire full of mistakes and doltish ignorance, which the same Yang Kwangseën wrote against the European mathematics. Father Anthony Gouvea composed a catechism. Father John Monteiro wrote two books, the one of the Law of God, and the other of True Adoration. Father Francis Sambiesi wrote four treatises, of the immortality of the soul; of morals; of painting, and sounds, all very short and highly esteemed. I myself wrote a treatise of the resurrection of Christ; and another of the universal resurrection Nicholas Trigaut, Lazaro Cataneo, Gaspar Ferreira, and Alvaro Semedo, all fathers of the society have composed dictionaries very large and very exact, and Gaspar Ferreira has written above twenty treatises upon several subjects. Father Soeiro made an abridgment of the Christian law; and father Nicholas Longobardo, who died but a few years ago in this court, fourscore and sixteen years old, has written several godly treatises, besides a treatise of earthquakes, highly esteemed by the learned of this empire. In short, there have been a great number of other books written concerning the Christian religion, and of all sciences and subjects which amount in all to above five hundred tomes printed, besides manuscripts. There is printed in China a catalogue of all the fathers that ever traveled into the country to preach the gospel; wherein are also the names set of all the books which they have written. From whence I conclude, that so many books could never have been translated and written in a foreign language, and in so short a time [fourscore and thirteen years], had not the language been very easy: so that it follows that the Chinese language is more easy to learn than any other; and that it is withal very elegant, very copious, and very expressive; since it wants for no terms to explain and unfold the subtleties and mysteries of theology, philosophy, and the rest of the sciences." *pages* 78–82.

Our author concludes his chapter on the language, with the first paragraph of the first article of the commentary which he had made upon the works of Confucius; i. e. he gives the original of the text of Confucius, with both a verbal and free translation of the same, adding also a free translation of the commentary. This translation, with Magaillans' remarks, we subjoin.

"The method for great men to learn, consists in three things. The first is to unfold the rational nature: the second is, to reform mankind; and the third to stop at the sovereign good.

"As to the first, the rational nature is the heart of man, for the Chinese make no distinction between the understanding and the will; but attribute to the heart whatever we attribute to those faculties. The heart is a substance

pure and intelligent without any darkness or obscurity: and where man has always ready, all requisite reasonings to answer to all difficulties that present themselves. But because that at the very moment of our birth, this intelligent and rational nature is caged up and enclosed within the prison of the body, and for that our inordinate passions keep it bound and chained, it comes to be obscured and troubled For this reason, it is necessary that men should apply themselves to learning and information by putting of questions, to the end the rational heart may be delivered from its bondage and slavery, that so it may be able to break the chains and fetters of the passions, and return to its primitive beauty, light, and understanding; in the same manner as a tarnished mirror being polished recovers its former lustre.

"The second consists in reforming the people. For example, I who am a king, a magistrate, a father of a family, &c.: if I have already purified my rational nature, it is my duty to extend it to that degree, that she may be able to communicate herself to other men, by causing them to abandon the corruptions and defilements of vice and evil customs, and I ought to deal so by my people, as I do with garments, when they are spotted or besmeared. For if they are well washed and scoured, they become clean and handsome as they were before.

"The third consists in attaining and stopping at the sovereign good. This sovereign good is the sovereign accord of things and of reason. When great men enlighten their intelligent nature, and renew the virtue of the people, they do it not by hap-hazard or without design: but all their end is to bring their virtue to perfection; to the end there might not be one single person among the people whose virtue was not renewed, or who was not renewed by virtue. When they are arrived at a degree so sublime, and to such an extraordinary excellency, they may be assured they have attained the sovereign good; like those who after a long and tiresome journey at length coming to their own homes, may say they have attained the final end of their traveling. These are the three most necessary and principal things in that book, and as it were the mantle or outward garment that covers the clothes, or as the string that holds a row of beads together.

"These are the expressions of the Chinese commentator. Here by the way we may observe, that possibly there can be nothing more proper than these words of Confucius to explain the functions of a minister of the gospel who is obliged in the first place to perfect himself and next his neighbor, to the end we may arrive at the sovereign good, which is God, the supreme and utmost end of all things. Nevertheless, the Chinese being pagans and carnally minded people, have accommodated these three points to the government of the kingdom, wherein like politicians they place all their happiness and ultimate end. In the second place we are to observe that the ancient Chinese did understand there was a God. And therefore when I oppose their learned men in dispute, I frequently make use of this dilemma. Either Confucius did understand what he defined, or he did not: if he did understand what he defined, he knew there was a God, who is no other than that sovereign good of which he speaks, and which you also ought to know

and adore as well as he. If he did not understand that what he defined was God himself, he was very ignorant; since as you yourselves confess, the syllables *che* and *shen* signify that sovereign good which contains and comprehends all others: which is an attribute that cannot be given to any creature, what advantages soever he may have, but only to God alone."

Of the wit of the Chinese, and of their principal books, our author writes with much accuracy, and the chapter is worth reading. The work of Mencius comes last, in his review of classical literature: in this work "there appears a wonderful deal of wit, subtlety, and eloquence; the discourses are pertinent, the sentences grave and moral, and the style lively, bold, and persuasive."

The structure of the government is minutely described, and also the capital and its buildings. The bribery and rapacity of the officers were as notorious in Magaillans' time as they are at present. "If we consider the natural inclination and insatiable avarice of the Chinese, there is very little money in China; but if we consider the riches it possesses within itself, there is not any kingdom that may compare with it." He says the covetousness of the Chinese is such, and their laws forbidding the export of specie so rigid, that the money which they have 'rammasked together must needs be immense, and so much the more because whatever once enters, is never carried out again.' He denies the existence of paper money, though he admits that there have been 'certain tickets signed and sealed with the king's seal.'

With the following extract, which will show what ways and means there are in the empire for steamers, we conclude our notice of this 'new history.'

"The fourth of May, in the year 1642, I departed from the city of Hangchow, capital of the province of Chĕkeäng, and the twenty-eighth of August of the same year, I arrived at Chingtoo, the capital of the province of Szechuen. During these four months, I made four hundred leagues, all the way by water, counting the windings and turnings of the rivers; yet so that for a whole month I sailed upon two different streams, though during all the other three months, I kept the grand river of Keäng, which is called the son of the sea. During this tedious journey by water, I met every day with such vast quantities of timber trees tied one to another of all sorts of wood, which if they were fastened together, would make a bridge of several days' journey. I sailed by some of these that were fastened to the shore, above one hour, and sometimes for half a days swimming with the stream. Now the most wealthy merchants of China are they that trade in salt and wood, there being no other commodities for which they have a more considerable vent. This wood therefore is cut down in mountains of the province of Szechuen, upon the frontier of China, to the west: and after they have caused it to be

carried to the bank of the river Keäng, which about these parts falls into this empire, they saw it into boards, and with little expense carry it into most parts of the provinces, where they make a very great profit by the sale of it. The breadth of these trains of timber is about ten feet, and the length either longer or shorter, according to the merchant's stock, but the longest are sometimes about half a league. They rise above the water four or five feet, and are made after this manner. The people take as much wood as is requisite for the height or thickness of four or five feet, and breadth of ten. Then they make holes at the ends of the pieces of wood, through which they put wreaths of reeds or twisted osiers, to which they fasten other pieces of wood, suffering the float to fall down with the stream, till the whole train be as long as they desire. All the parts of the float being thus contrived, move and yield to the water as necessity requires, as pliably as the links of a chain. Only upon the fore-part of the float they set four of five men with oars or poles to guide the float, and make it swim where they please. Upon these floats at such and such distances, they build little wooden cottages, which they sell whole, as they are, at the several places where they stop during their journey. Here the merchants sleep and shelter themselves, as in their houses, dress their meat and eat it, and put their furniture and utensils therein. The same merchants also bring from the mountains and forests, where they cut their wood, several sorts of medical herbs, parrots, monkeys, and other things, which they sell in the cities and other places through which they pass, to other merchants that vend them over all the provinces of the empire. Great quantities of this wood are brought to Peking, though it be distant above seven hundred Portuguese leagues from the mountains where the wood is cut down. And thus a man may easily judge by what I say, that there is no kingdom in the world that can compare with China, for the benefit of going and trading by water." *pages* 131–133.

ART. II. *Inquiries and calculations respecting the Chinese Long Measure.* By 文.

THE statements that have been published with respect to the length of the Chinese *le* (里), and indeed of all their measures of length, differ so much from one another, that we are at a loss whenever called upon to make any calculations in which it is necessary to use their table of long measure. The writer cannot flatter himself that he shall throw much light upon the subject, but hopes to be able to engage for it, from Chinese students, the attention it deserves. The matter might be set at rest, by procuring from a Chinese office the

standard measure, which could easily be compared with our own, and the proportion ascertained; but unhappily we cannot get access to any office in this vicinity. It may not be without use, however, to request of the individuals engaged in the present expedition, to procure a Chinese *cheih* (尺) measure, should it be in their power; which I should think might be done at Amoy, Ningpo, or Chusan. The information contained in the subsequent part of this paper, will suggest the queries necessary to be asked from the officer from whom such a measure may be obtained. I would mention, however, especially the following questions as claiming peculiar attention.

As there are four different *cheih* used, inquire the use to which any that may be obtained are applied; or in other words, whether it may be that of the Mathematical Tribunal, or the land-surveyor's, &c. What *cheih* is used in measuring the *le*—the mathematical or the land-surveyor's? And next, which of these two may be used in measuring the *mow* (畝) or Chinese acre.

The difficulty of coming to any conclusion on this subject at present, arises from the various lengths which are assigned by different writers to the *cheih* and to the *le*. In many Chinese works we have the following table of

LONG MEASURE.

10 寸 *tsun* make a 尺 *cheih*.
5 尺 *cheih* make a 步 *poo*.
360 步 *poo* make a 里 *le*.

Could any one of these be ascertained, the others could of course be easily calculated; but the statements, as I have said, differ materially, and we are at a loss on which to rely. With respect to the number of *le*, of the present standard, that make a degree of the meridian, we have met with three statements. The Chinese Repository, vol. II, page 446, and Mr. Morrison in his Chinese Calendar, say that the Jesuits divided the degree into 250 *le*. Milburne says, in his Oriental Commerce, vol. II, page 472, that they divided the degree into 200 *le*. Mr. Gutzlaff says, in a Chinese work, that the degree is 180 *le*. Besides these, I have met with a statement of P. Prémare in a note to his "Researches on the times anterior to those spoken of in the Shoo King," in which he says "that ten *le* make very nearly one of our (French) leagues." This, however, I think was said of the *le* used by the Chinese previous to the alteration introduced by the Jesuits. That *le* was the 192.5 part of a degree, and equal to 1892 feet, which is a little more than $\frac{1}{10}$ of a French marine league. The

Jesuits, I have no doubt, although I cannot find the statement of the fact anywhere, changed it so as to make it correspond exactly with the $\frac{1}{10}$ of their league. Perhaps each of the statements, that the *le* is the 250th part of a degree, and that it is the 200th part, are derived from this: the first being the $\frac{1}{10}$ of the French astronomical league, which is the $\frac{1}{25}$ of a degree; and the latter the $\frac{1}{10}$ of the marine league, which is the $\frac{1}{20}$ of a degree. I cannot find any authority for the *le*, as at present established, being 180 to the degree, except the work of Mr. Gutzlaff above quoted.

We shall be able to form some opinion, as to which of these statements may be the most correct, by calculating from each the length of the *cheih*, and comparing the *cheih* thus obtained with that given us, by the various writers on this subject. The calculations below show what its length is according to each of these statements.

1st Calculation.

A degree according to Mr. Baily's tables is 365,110 feet. We have then at the rate of 180 *le* to the degree:

365,110÷180=2028.39 feet = 676.13 yards =2.60 *le* to 1 mile.

2028.39÷360=5.6344 feet = 1 步 *poo.*

5.6344÷5=1.1269 feet = 1 尺 *cheih.*

1 *cheih*, then, is equal to 13.5228 inches.

2d Calculation. At 200 le to the degree.

A degree is 365,110÷200=1825.55 ft. = 608.52 yds.= 2.89 *le* to 1 mile.

1825.55÷360=5.071 feet = 1 步 *poo.*

5.071÷5=1.014 feet X 12=12.168 ins. to a *cheih.*

3d Calculation. At 250 le to the degree.

A degree is 365,110÷250=1460.44 feet = 486.81 yds. = 3.61 *le* to 1 mile.

1460.44÷360=4.056 feet = 1 *poo.*

4.056÷5=0.8112 feet = 9.7344 inches to a *cheih.*

The authorities for the length of the *cheih*, that have been met with are as follows:

1. Dr. Hutton in the Edinburgh Review. China Mathematical foot, 1.127 English foot.
2. China imperial foot 1.051 feet. Cavallo 1.050 feet.
3. Milburne's Oriental Commerce, vol. II, page 472.
4. Foot of Math. Tribunal, 147.7 French lines, or $13\frac{1}{8}$ Eng. inch.
5. Builder's foot, called Kungpoo, 143.1 French lines, or $12\frac{7}{10}$ Eng. inch.

6. Tailors' and tradesmens' foot, 150 French lines, or $13\frac{1}{3}$ Eng. inch.

7. The foot used by engineers, 141.7 French lines, or $12\frac{65}{100}$ Eng. inch.

"The *le*," he says "contains 180 fathoms of 10 feet each of the last mentioned lengths, which makes the *le* 1897 English feet, and $192\frac{1}{2}$ *le* measure a mean degree of the meridian nearly; but the European missionaries divided the degree into 200 *le*, each *le* measuring 1826 Eng. feet."

Malte Brun, in his Geography, gives the very same table in French lines as Milburne. I subjoin it, as I fancy Milburne has made a mistake in converting French into English measure. The proportion, according to which this is calculated, is, that 40,000 French feet, inches, or lines, equal 42,638 English feet, inches, or lines. Malte Brun, vol. I, page 618.*

Mathematical foot 147.7 French lines=13.120 English inch.

Foot of the merchants 150 French lines = 13.324 English inch.

Ché's or carpenter's 143.1 French lines = 12.7114 English inch.

Land-surveyor's 141.7 French lines = 12.5870 English inch.

We have then the following results:

	Hutton.	Milburne.	Cavallo.	Malte Brun and Rees' Cyclo.
Math. ft.	13.524 in.	13.125 in.		13.120 in.
Land surv.	12.612 in.	12.65 in.	12.6	12.5870 in.

Cheih at 180 *le* to 1° = 13.5228 inch { Which nearly agrees with Dr. Hutton's Math. foot.

Cheih at 200 *le* to 1° = 12.168 inch { Which agrees with none but is nearest to the land surveyor's of Malte Brun.

Cheih at 250 *le* to 1° = 9.7344 inch { Which is less than any, and unquestionably wrong.

These calculations, it will be seen, do not verify the length of the *cheih* given by any of the authorities, but I am disposed to believe, from a review of the whole, that at present the *le* is reckoned at 200 to the degree, and is therefore equal to 1825.55 feet or 608.52 yards. 2.89 *le* will then be equal to one English mile.

While on this subject, I will add an estimate of the Chinese *mow* according to the land-surveyor's *cheih*, of Malte Brun. The table of land measure is as follows:

* The table given in Rees' Cyclopædia agrees exactly with that of Malte Brun, as above expressed in English inches and hundredths of inches. It would therefore, only uselessly prolong this article to transcribe it

5 尺 *cheih* make 1 步 *poo:*
24 步 *poo* make 1 分 *fun;*
60 步 *poo* make 1 角 *keŏ;*
4 角 *keŏ* or 240 步 *poo* make 1 畝 *mow.*

12.587 X 5 = 62.935 inches =5.244 ft, or 1 *poo.*
5.244 X 5.244 = 27.499636 square feet, or 1 square *poo.*
27.499536÷9 = 3.0555 sqr. yd. X 240 = 733.32 sqr. yd. to 1 *mow;* which is 6.6 *mow* to one English acre.

ART. III. *Diary and Journal, during tours to England and residence in that country, of one year by Ardaseer Cursetjee; and of two years and half by Jehanjeer Nowrojee and Hirjeebhoy Merwanjee, all of Bombay.*

THIS, it is said, 'is an age of bronze.' Is it so? Is society so hardened that no impression can be made upon it? Are the nations so petrified that they are like dead metal, spiritless, unmovable, inactive? Is an apathy like that which covered the world in the darkest times of the Middle Ages, again coming over the whole wide world? Threescore and ten years ago, what was the state of the British empire compared with what it now is? What, at that time, was the condition of the British colonies in North America compared with what the United States now are? On the continent of Europe, in India, in New Holland, and on some of the islands of the sea, what has been the progress of affairs? Has there not been one uninterrupted series of changes, old foundations broken up and new ones laid, old and venerated systems demolished and new ones formed? In arts, in sciences, in morals, in religion, in government, and in almost everything, has there not been an aspiring activity, such as seldom if ever before e[illegible]? And does not this activity still continue and increase, so as to baffle conjecture respecting its future achievements? Where, for example, will terminate the inventions resulting from the wonder-working power of steam? Look at the benevolent institutions of this age: when were voluntary associations either so numerous or so extensive in their operations as they are

at this day? When were the poor, and the sick, and the infirm, and the ignorant so much cared for as they are in our own times?

That there is in this age much that is hard and unfeeling, we admit, for there are still those who can keep themselves aloof from all the great and good enterprises of the day, and pass by the most wretched sufferers unpitied and unrelieved, without taking any part or interest in the melioration of their fellowmen. But to act thus is not, we think, in accordance either with the fashion or prevailing spirit of the present generation.

The two works named at the head of this article, are pleasing proof that the spirit of the age is active, and enterprising, and becoming more and more free. People of different and distant nations are coming into nearer and better relations with each other; and in these altered circumstances, they see themselves in contrast with others, detect their own defects, see the advantages and improvements of others, and learn to make just comparisons, so as to reject the evil and useless, and to select whatever may seem likely to promote their own and the public good.

The Parsee gentlemen, named above, by visiting England, and by publishing the results of their observations there, have set a noble example, which will be followed by many others. In a few years, we expect to see Chinese publishing the results of their observations in Europe and America, and bringing from thence the most useful modern improvements.

The first of the two works before us, a "Diary of an Overland Journey from Bombay to England, and of one year's residence in Great Britain, by Ardaseer Cursetjee, C. E., F. A. S., chief engineer and inspector of machinery at the honorable E. I. Company's steam-factory and foundery at Bombay," was published in London last year, in a neat pamphlet, comprising 106 pages.

The second, a "Journal of a Residence of two years and a half in Great Britain, by Jehangeer Nowrojee and Hirjeebhoy Merwanjee, of Bombay, native architects," was published early this year in London, and is a handsome volume of 500 pages.

These gentlemen, all members of the Lowjee family, visited England chiefly for the purpose of improving their knowledge in naval architecture, in which profession the family has been distinguished for more than a century. It is well known that some of the finest ships in the world have been built in the hon. E. I. Company's dock-yard at Bombay, under the direction of Parsee master-builders. While in England, the three gentlemen of the Lowjee family, appear

to have paid the most particular attention to all the improvements in steam navigation; but their observations were not, by any means, limited to what belongs appropriately to their own profession. Both of their works are written in very good style, and are characterised by manly spirit and sound sense. To the Parsees they must be full of interest, and the English reader cannot fail to derive from their perusal some useful hints and much amusement. For ourselves, at least, we can say, we have read them with a great deal of pleasure; and recommend their perusal to all who are interested in the Parsees, the direct descendants of the ancient Persians.

Leaving our readers to persue the Diary and Journal at their leisure, we will here lay before them a few particulars, which we have learned from the Parsees themselves, during an acquaintance with some of them for more than ten years. Always we have found them kind, affable, generous, and ready to communicate information respecting their nation.

After the conquest of Persia, 632 B. C., the despotism of the usurper, caliph Omar, obliged the followers of Zoroaster, or the ancient Persians, to quit their homes for the sake of their religion. Some fled to the north, others to the west, while most of them went to the bay of Ormus, where, owing to oppression by the Mussulmen, they did not remain longer than 15 years. Thinking that no country could afford them a better place for keeping their religion than Hindostan, they now left the bay Ormus for Dieu. There they stayed about 17 years, and then left for Sanjan, being much oppressed by the Portuguese government. When they came opposite Sanjan, the rájá of that place, named Jadee Rana, sent a messenger on board one of their vessels to inquire, who they were, and why they had come hither, and demanded that, before landing, four of their men should come on shore, and acquaint the rájá with their designs. Accordingly, next day, four of them landed, and were kindly received by the rájá, who questioned them about their leaving Persia and their motives for it. They answered that it was on account of their religion. Next he wished to know what their religion was, an account of which was accordingly furnished to him in four days, written in Sanscrit and comprised in 16 verses. The rájá, extremely surprised at the purity of their religion, not only gave them a kind reception, but became half inclined to adopt their faith. Before receiving permission to land, they were required to change their dress, to lay down their arms never to be taken again, to adopt the Sanscrit language, and to yield to certain changes in their diet, marriage ceremonies, costumes,

&c., all of which were in no way prejudicial to their religion; and consequently these changes they agreed to adopt. On landing they built an *aguiary*, or fire-temple, for their worship.

They had continued there five hundred years, without any molestation, when Mohammed, surnamed Dagura, after having conquered the greater part of Guzerat, sent a force of 3000 men, under his general Ulaf khan, to take possession of Sanjan. But two hundred years before this event, most of the Parsees had left Sanjan for Cambay, Broach, Surat, Uklasur, Vuriow, Nowsary, seeking for a livelihood. When the ruler of Sanjan, one of the descendants of Jadee Rana, heard of the approach of the army of Mohammed, he requested his Parsee subjects to fight against them, which they refused to do, as it would be acting contrary to the treaty, which they had made with his forefathers. However, after being much urged by the high officers of the state, they consented once more to take arms. The Parsee fighting men amounted to 1400, and, headed by Ardaseer, marched against the Mohammedans and completely routed them. When Mohammed heard of the defeat of his troops, and knew that the rájá was aided by Parsee warriors, he sent reinforcements, which, joining the the defeated army, marched a second time and were victorious. Great losses were sustained on both sides. The few remaining Parsees, being now again under the control of the opponents of their religion, left Sanjan, and joined their friends in other parts of India.

After the British obtained possession of Bombay, many Parsees came to that place, and thence went to Calcutta, Madras, China, &c. There are in Persia at present, it is supposed, about 200,000 followers of Zoroaster, but they are much disturbed in their religious rites by the Mohammedans. The number now in India is probably about 50,000.

Almost all the Parsees are merchants, or servants of merchants. There are no tailors, barbers, &c,. among them. The Parsees are dependant upon others for the production of almost all the necessaries of life. If reduced to poverty, they either become servants, or are supported by their friends. As with the Greeks, so with the Parsees, there is a great contrast between those of ancient and those of moderns times. Some of the Parsees are very wealthy and very liberal and charitable men.

The religion of the Parsees is called *Muzdyesné*, or *Yezdaprust*, meaning worshiper of God. *Muzd* and *Yezd* both signifying God; and *yesné* and *prust*, to worship. By foreigners it is contracted, and called Magi, and its followers Magians. Zoroaster, their lawgiver,

was born 392 years before the Christian era. He was descended from the well-known family of Feridoon. His father was Porosusp bin, Petarusp bin, Arovundrup (or Arundusp) bin, Hurchudrap (or Huchadusp) bin, Chuckmos (or Chukhusnos) bin, Petarusp bin, Hudrusné (or Hurdrusné) bin, Hurdur (or Hurdar) bin, Supatum bin, Vedsut bin, Usfunx (or Ujum) bin, Rujusné bin, Dorasroon bin, Menochehr biu, Eruch bin Feridoon; his mother was Dogdoé, daughter of Furmrua, also a descended from Feridoon. His birth was in the city of Rea, in Persia, then governed by Gustusp, or Darius Hystaspes. No sooner was he born than he began to laugh, and many were his miracles at an early age, which excited the attention of all. The pagan priests, knowing that he was the prophet expected to come, commenced seeking his ruin. But he was saved from all dangers and perils; once on a day, while a child he was taken and thrown into a heap of burning wood, but the fire became like cold water. At another time he was attacked in a street, and in many other ways wicked men tried to kill him, but could not. When he was about twelve, he was admitted to the company of several wise men, and was there admired by his jealous countrymen for his deep sense and understanding. He was, as his followers believe, now taken into favor by the Almighty, who made him an object of reverence with the people; and by this assistance of God, during his communication with him, he made out laws for his country. Being dissatisfied with the existing language, or the Pehlvi, as it was not a rich one, he invented another more rich, in which he wrote the Twenty-one books, or Noosuck, held in the highest respect by the Persians of all ages, and which are as follows, in their Zend and Persian names.

Zend.	*Persian.*	*Zend.*	*Persian.*
1 Eutha,	Satroodyest,	12 Siuthranunam,	Kesut,
2 Huee,	Satroodgur,	13 Ungaeos,	Sufund,
3 Veriu,	Vuhest Mathre,	14 Muzda,	Pursut,
4 Utha,	Bug,	15 Ishusthremcha,	Bugaunyest,
5 Rutos,	Dwazdeh Hummaust,	16 Huwora,	Mirdoom,
6 Assaud.	Nadwun.	17 Aa,	Hoosparem,
7 Ched,	Pachem	18 Eem,	Duwas Roosed,
8 Hucha,	Rutoostide,	19 Dragobio,	Uskurum,
9 Vungaeos,	Brus,	20 Dudud,	Vundidad,
10 Duzda,	Cussroob,	21 Vastarem,	Wadokt.
11 Munnungo,	Vistasp,		

These books of the Persians contain moral and natural philosophy, and treatises on the arts, &c.; but the Parsees in India have only a part of them, some having been lost during the last war, when, their king being deposed, they were obliged to flee with whatever they could lay their hands upon. The names of these books form a short prayer, and are daily repeated not less than 100 times by every ma-

gian, however irreligious, and very much oftener by the religious and devout. They repeat the prayer with amazing rapidity, so that a stranger can scarcely make out anything from it. They are accustomed to say this prayer from a very early age, about four, and thus it is fixed in their memories, without being understood. In each of the last five days of every year, they are required to repeat it 1200 times, in addition to a great number of repetitions in their long prayer of pages.

Zoroaster, so called by the Greeks, meaning the 'living star,' is by the Persians called Zurtoste, Zuratoste, Zuzdoste, Zurdhoste, and Zurthost, all having the meaning of 'bright deeds.' The Magians are distinguished by their *sudrai*, and *coosty*, the latter is called Ueveogunen in the Zend, and Ueveogaun in the Pehlvi. It is made of seventy-two threads of fine wool, denoting the 72 paragraphs contained in the sacred book of Izeshne or Izume.

In making it, six pieces are first formed, each of twelve threads, denoting the twelve chapters of the Dwazdeh Hummaus, one of the 21 books, and the six pieces, denoting the six intervals in which God made the universe, are made into one which forms a *coosty*. This done, the upside is turned round, showing that the dead will rise again in another world, that is in heaven. This coosty is required to be tied and united round the body eight times in a day, and sometimes oftener. In tying it round the body, there are three turnings, denoting Hoomut, Hoonkht, and Hoourest, meaning, that he will not think, nor do, nor wish what is sinful. There are four knots, two on the fore and two on the back part of the body: and in tying the first he says there is only one God, who has no partner or relative; in tying the second, he is satisfied with the Muzdyesné, and thinks it the best that exists; in the third, he believes in Zoroaster as the true prophet; and in the fourth, he says, as far as it may be in his power, he will always take the path that leads to virtue. Moreover, the four knots denote the elements. The *sudrai* is used to protect the coosty from touching the skin, and thereby making it impure; it is a law, therefore, that every one wear it.

The magians have separate names for every day and month, and when both are of the same name it is a holy day.

According to their law, God made the universe in one year, but at six different intervals, with periods of rest following each of them. The order of creation was this; first heaven was made; second, water; third, earth; fourth, trees; fifth, brutes, &c,; and sixth, man.

Parsees, on account of their religious views, do not allow other

sects to join them. They are strict in their observances. If any culinary vessel, be touched by one of another caste, it must be thrice washed to purify it; and if it chance to be a mineral substance it can never again be considered as pure.

Their religion requires them to say their prayers five times a day. The first prayer, that said between sun-rising and midday, is called Havun; the second, that between midday and 3 P. M., is called Rupeetun; the third, to be said before night, is called the Ogirun; the fourth, to be said before midnight is called Aevasruthrum; and the last, to be said before morning, is called the Hoseen In saying great their prayers, they turn their faces to the luminous objects, as the most visible signs of the invisible deity. They do not touch the dead of either lower or superior animals, neither do they allow their shadow to fall upon them, and if this happens to be done they must consequently bathe. Ablution is frequently required by their religion.

Some of the Parsees attend at their temple every day, but most of them only on specially appointed days, which are the 1st, 9th, 17th and 20th of every month. There is no preaching, but every one says his prayers, some orally and standing, while others sit and use their books. The priests are numerous; but are neither very learned, nor much respected. If a man does forbidden acts, he and his family are excluded from participating in the sacred ceremonies; but if he makes atonement for his crime, a restoration can then take place.

Fire is consecrated and preserved in their temples with great care, and the ceremonies regarding it are made a subject of particular attention.

The doctrines of Zoroaster were, for the most part, delivered in parables, designed to civilize and improve the barbarians of his age. His followers have labored to prove that their's is the only sect whose dead are not turned into demons.

Their treatment of the dead is remarkable. The bodies of the deceased are exposed to the vultures, in costly buildings, common to all Parsees. These buildings are of a circular form, about ten feet high, surrounded by walls of the same height. In the centre of these there is a hole, ten feet deep, communicating with secret vaults. There are many lines of communication, and numerous apartments. There are three receptacles of unequal dimensions, one for children, one for females, and one for men. The ashes or remains of the dead are left in the centre hole. A cemetery calculated to receive the bodies of 35 men, 35 women, and 35 children,—a model of which is in possession of the Royal Asiatic Society,—has at the base a cir-

cumference of 175 feet, and of 170 at top, which is open, so that the bodies of the men, women, and children, are all, in their respective places, exposed to the sun and rain. The three receptacles for the bodies are in a circular form, one within the other, the partitions running parallel with the outer wall of the cemetery. The innermost receptacle is for the children, the next for the women, and the other for the men.

It has been asserted by some of the most distinguished orientalists, that the language in which the sacred writings of the Parsees are composed is a fabrication of the Zoroastrian priests, subsequent to their expatriation from Persia, and that their writings are, as far as regards antiquity, entitled to no consideration whatever. Against this assertion, the Parsees advance the following remarks. They affirm that in various parts of Persia, at the present day, inscriptions are to be found in a character which they denominate *Cuneiform*, exhibiting historical records of the sixth and fifth centuries before Christ, written in three different languages.

The inscriptions in the simple and literal cuneiform character invariably occupy the most distinguished place of the three upon the tablets, and exhibit other points of evidence, to indicate that the language in which they are written must have been the native and vernacular language of the sovereign by whose orders they were engraved. To the analysis of this character, and to the examination of their language, a good deal of time has been devoted; and it is asserted that the Persian language of the ages of Cyrus and Darius is unquestionably the parent of the tongue now called the Zend, and which has been so successfully elaborated by continental students, and by none with greater skill and perspicuity than by M. Bournouf in his admirable "Commentaire sur le yacnœ."

The Anti-Alexandrian Persian is in fact, to all appearance, an intermediate formation between the languages of Zend Avesta and some primitive tongue which gave rise to the various cognate derivatives of Sanscrit, Pali, Pelasgian, Etrusian, and the many branches of the Indo-Teutonic family.

The preceding remarks on the language are quoted almost verbatim from the notes of major Rawlinson, who is writing a memoir to illustrate the cuneiform inscriptions of Persia, and to show the close affinity between this Anti-Alexandrian Persian and the Zend. He considers it as incontrovertible, that the dialect in which are composed the Vundidad, Vispered, Izeshne, &c., is merely a modification of the true vernacular tongue, used in Persia in the ages of Cyrus and

Darius, about twelve centuries anterior to the period of the Indian emigration of the Parsees; and that there is scarcely a single radical of any importance, in any of the sacred books of the Parsees, which may not be traced, under some modification or other, to a correspondent term in some living dialect of Persia; and consequently he has come to the conclusion that these writings of the Parsees were brought from Persia in their present state, and are thus now entitled to the same degree of consideration, among the Parsees in India, as they enjoyed among their ancestors at the period of their expatriation.

Education among the Parsees of India has been, and is still, greatly neglected. Females have little, or no knowledge of letters. In sewing and embroidery they are expert, and are well accustomed to the duties of the kitchen. They are, it is said, most faithful to their husbands. They are, in their way, more devoted to religiou than are the men, and have the almost entire charge of the religious education of the young, who are for this purpose placed under their care usually when about three years old. This branch of education consists in learning to recite prayers, which neither teachers nor pupils understand. In the day schools, the boys are first taught arithmetic by a master, who gives oral lessons; writing the same lessons on boards, with chalk, comes next in course. At this stage, certain ceremonies must be observed by their parents. The alphabet is now to be learnt, and reading follows. The pay to the masters is very small, never more than six rupees annually, even by the rich. The schools, in fact, hardly deserve this designation, and children are often sent to them solely in order that they may be out of the way of their parents at home. However, within a few years some English schools have been opened for their benefit. In 1822, a foundation was laid by Elphinstone, of which Parsees have availed themselves for the education of their sons. In periodical literature, the Parsees have also become interested, and have already four newspapers and a monthly journal, all published at Bombay.

Notes.—1. One of these papers appears thrice a week, another twice, and two once. One is called the Bombay Telescope, another is the Bombay Whip (Bombay Chabook), and the monthly is styled the Ocean of Knowledge: all published in Guzarattee, the common language among the Parsees of India.

2. We here correct an expression in our number for October, where we ought to have said *Mr. Herjeebhoy's* donation, and not "Mr. Rustomjee's donation." Rustomjee is the name given to his father at birth, and then Rustomjee's sons must each have their respective given name preceding that of their father, and thus we ought to have written Herjeebhoy Rustomjee.

While on this subject we may remark, that very few of the names of the Parsees in India are of Persian origin. In Guzarattee, *jee* means master, and *byee* mistress, and are similar in use to our *Mr.* and *Mrs.* The names are usually selected by astrologers, who in doing this mark out a horoscope showing the sun's

place in the zodiac at the time the child was born; and each of the signs having letters peculiar to itself, the child is called by a name which begins with one of those letters belonging to that sign in which the sun was at the child's birth.

Art. IV. *Illustrations of men and things in China: manufacture of lanterns; an ode arranged in squares, with some account of its reputed author, Soo Hwuy; Chinese portable writing apparatus.*

Manufacture of lanterns.—The making of the transparent lanterns, so universally used by the Chinese, employs many thousands of workmen. The framework of the lantern is made of fine bamboo splints, which are split by the hand with a knife, and woven on a frame of the proper size; this work is done by women and children, and it is said an expert hand can finish six or eight in a day. When brought to the shop, the workmen in the first place cuts off the fag ends, shapes it, and reärranges all the splints, so that the interstices, which are very large, will be nearly of equal size; he then stiffens them with a coat of glue, and lays the skeleton away to dry. When a suitable number are ready, he takes his station near the glue-pot, and laying a piece of thin and coarse bamboo paper called *sha che*, upon the frame which he holds in his hand, he brushes it down evenly and smoothly over the splinths with a brush filled with glue. The glue is made from a species of fucus (a *Delesseria?*) found on the rocky shores of Hainan, and brought to Canton in junks in a dry state; it is boiled to a proper consistence, and when dried upon the lantern is almost transparent. Two or three coats are laid on, each being well dried, after which the lantern is mounted with a socket for the candle, and a wire for the handle, and hung up for sale. When the customer selects it, a painter, usually one of the workmen, adorns it with flowers, or with his name, his style, the sign of his shop, or any other characters he wishes, fits in a grotesque handle if desired, and charges from five cents to ten or twenty times that, according to the size and finish.

Lanterns are used by the Chinese for many purposes unknown to western nations. Officers, when traveling by night, always have large ones carried before them with their titles written upon them; and private persons carry one in their hand with their names upon them. By night, a lantern hung at a shop door serves both for an illuminated sign, and to lighten the street. Besides the kind of lanterns abov

described, the Chinese make very elegant ones of colored paper called *tsow ma tăng*, or horse-racing lamps, having two, three or more cylinders one within the other, and very delicately balanced. Wind-flaps are so contrived that the draft of heated air circulating up through the lantern, causes the inner cylinders to turn round; and as they are made of paper figures set in a frame, the effect of so many tiny men, women, children, horses, or other animals, pursuing one another round and round is very beautiful. There are others of still more elaborate workmanship than these made for gandees, described to us as being twenty cubits in diameter, containing many sorts of "lamps placed within, and so artificially and agreeably that the light adds beauty to the painting, and the smoke gives life and spirit to the figures in the lantern, which art has so contrived, that they seem to walk, turn about, ascend and descend. You shall see horses run, draw chariots and till the earth; vessels sailing; kings and princes go in and out with large trains, and great crowds of people both afoot and horseback, armies marching, and a thousand other divertisements and motions represented." These and many other sorts are got up for the feast of lanterns, to the great jollity of all sorts of people.

Soo Hwuy's Ode. Sometime ago, we noticed a ballad, the characters of which were arranged in the shape of a cow. We have here a more elaborate performance, in which the characters are placed so as to form squares, with a large character in the centre of each. It is a sonnet upon a husband's long absence, and is popularly ascribed to Soo Hwuy of the first Tsin dynasty. In the *Tsing Sze*, or History of the Passions, is a short account of Soo Hwuy, from which we take a few particulars regarding this lady, and the ode she wove.

"Soo Hwuy, (also styled Jeŏ-lan,) flourished during the Tsin dynasty, B. C. 250; she was the daughter of a military officer, and at the age of sixteen was married to Tow Taou. She had very superior parts, was retiring and modest in her demeanor, as well as beautiful and elegant in her person, nor did she seek to be known abroad; but her temper was rather hasty, and she was liable to fits of jealousy. Her husband Tow (also styled Leënpo) had been, on account of his spirited conduct and his talents, appointed by Fookeën to a very responsible office, which he filled with great reputation and credit. However, while he was the chief magistrate of Tsinchow, for opposing the emperor he was transported to the frontier at Tun-hwang; but in the insurrection of Fookeën, the city of Seängyang became a very important place; and being in danger, Tow, on account of his talents, was appointed general to quiet the southern provinces, and in consequence made

his residence at Seängyang in Honan. He had a concubine, called Yangtae, a very skillful actor and singer, unequalled by any in her day, whom he loved very much. He had placed her once in a separate house, which, when his wife Soo heard, she inquired and ascertained where it was, and gave her a severe beating. Tow was very much disturbed at this conduct, and Yangtae also telling him all her other misdemeanors, slandering and vilifying her, he wished to take her with him to Seängyang, where he was then going, but Soo would not accompany him. Tow thereupon took Yangtae, and ceased all intercourse with Soo; but she, deeply grieved for, and repentant of, her folly, wove an *hwuy wăn*, or revolving composition, on silk, in which many different colors were so blended, that 'it rejoiced the mind, and entranced the eyes.' It was about a foot square, and contained more than eight hundred characters; and if read either up or down, crosswise, backwards or forwards, it made sense; nor was a stroke or a point in it deficient. The talent and ingenuity displayed in it was surpassing, excelling that of the ancients and putting to shame the moderns; she called it the *seuen-ke* picture. Even learned persons called hardly understand it, upon which Soo laughing, said, 'I who am nothing uncommon have made this piece of anagramatic composition, and now none of you can explain it.' She sent it by a faithful domestic to her husband, who narrowly examined it, and was so affected by its extraordinary elegance and singularity, that he dismissed Yangtae, and sent a carriage loaded with presents to Soo to bring her to him. She was therefore exceedingly beloved, and wrote more than five thousand lines, which however were irrecoverably lost during the commotions of the Tsuy dynasty, together with this worked anagram."

From a notice in the *Koo Sze Tsin Yuen*, or Deep Researches into Ancient Matters, it would appear that Soo Hwuy wrote this while her husband was banished beyond the frontiers, and before he went to Seängyang; it is also there said, that the emperor compassionated her, and as a reward for her talents and skill in weaving it, recalled Tow Taou. The sonnet is written in heptameters, and contains 280 characters; it commences at the character *kwăn* 君 near the circle in the left upper corner, and reads along the top and down the right side; the lines there reäscend, forming all the squares on the right side, and then again go down and up until they end next to the circle at *keë* 結, which is the second word of a line, and is connected with the first column of large characters on the loft side. The last four lines are placed somewhat irregularly so as to bring the two characters *teën tsze* 天子 the emperor, in the middle. The last character in the piece is *hwan* 還 to return. The whole, to say the least, is ingenious in its arrangement, and is a good specimen of a kind of literary trifling common among the Chinese—one that would not be misplaced in D'Israeli's Curiosities of Literature.

SOO HWUY'S ODE, CALLED

璇璣圖

SEUEN-KE TOO.

Translation of Soo Hwuy's Ode.

When you received his majesty's commands to quiet the distant frontier,
Going with you to the river's bridge, we there bade our sad farewell:
Restraining my grief and hiding my tears, I left with you this word:
"O do not forget my love and affection, nor tarry long away."
Who would have guessed that since you left, not a word should I receive.
Have you thought that to your lone wife e'en the spring is bleak and cold?
At the foot of the gemmeous stairs the greensward is left unmown,
And our nuptial chamber with dust and webs is all o'erstrown.
Even now, when I speak of our farewell, my soul with dread doth start,
And my mind revolves what I would be my lord again to see.
One time, to be the deep sea moon, I much desire,
And then to be the cloud upon the mountain's brow is my heart's wish:
For the giddy mountain clouds for aye my husband's face do meet,
And the deep sea moon year by year shines down upon the land abroad.
The first flying here and flying there, reach my beloved's place;
And at thousands and ten thousand miles, you see each other's face.
Far far along the distant road, the mountain pass while us dividing,
Do I bemoan my lord, who now beyond the marches, so long has absent been.
At the time you left, when we bade good-bye, the leaves of the reeds were yellow;
Who then would have thought, that the plum would have blossomed its boughs so oft?
Each kind of flowers, scattering its leaves abroad, has met the early spring:
The time of genial spring, doth urge men to commune: but to whom shall I turn?
The pendent willows cover the ground, which for you I oft pull down,
The falling flowers bestrew the earth, which none do sweep away:
Before the hall, the vernal herbage grows most rich and fragrant.
Taking the lute of Tsun in my arms I turn me to the pictured hall,
Where for your sake, I try to thrum the ballad of departed friends.
Sending my inmost thoughts away, they reach the northern bounds—
The northern bounds—how far they are, o'erpassed the hills and streams.

Along the dreary distant way, the word of a letter has ceased so long,
My silvery dress, upon my pillow, with my tears is deeply dyed,
And on my gilded robe and on my satin coat, the flowers are wholly spoiled.
This spring did the cry of the geese and storks, in their passage north when heard,
Seem to me, whose friend is far dispart, like tearing my heartstrings out.
The strings of my lute had not yet broke, but my feelings were all subdued;
My grief was at its utmost bent, but my song was still unsung.
I feel that your present love for me is stable as the hills,
And my thoughts from you, my lord, for a moment never stray.
When I had woven but half my task, I presented it to his majesty,
Wishing him to release my husband, that he may quick return to me.

Portable writing apparatus. The Chinese, and others who write with a hair pencil, have a sort of pocket inkhorn which is very neatly contrived. It is usually carried in a long pouch, which, along with two or three others, containing a pipe, chopsticks, fan, &c., hang pendent from the girdle. It consists of a brass tube as long as the pencil, having a lid at the end to close it up, and a cup or bowl to contain the ink. The cup is frequently dispensed with, and in its stead the cap of the pencil is made of brass, and liquid ink put into it to saturate the pencil. In an inkhorn, now before us, from Lewchew, the brazen tube to hold the pencil is seven inches long, and the cup for the ink holds about a table-spoonful; both tube and cup have a lid, and the four pieces are all connected by a cord running through rings, by which it is carried. Another one, from Japan, is in a single piece; the cup is attached to the tube somewhat as a ladle is joined to its handle, and one lid closes them both; a long cord running through a ring secures it to the girdle. In both of them, the ink is kept from evaporating by a ball of cotton wool. A seal, also from Lewchew, is made of buffalo's horn, and composed of three parts. The lower part is a cup to hold the ink, the upper is the seal, and fits closely into the middle part; the three are kept together by a cord running through them, by which also it is worn. The stamp is very neatly cut in intaglio in the seal character. The custom of wearing seals and inkhorns by the side is referred to in Ezekiel ix, 2, and from Harmer's description of this part of the Persian dress, considerable resemblance to the Chinese is observed.

Art. V. *Biographical notice of Père Joseph Prémare.* Translated from Rémusat's Nouveaux Mélanges Asiatiques, by S. R.

Among the host of learned men whose labors have rendered the mission to China illustrious, there are two who deserve to occupy an eminent rank in the memory of the lovers of learning; one as a grammarian and philologist and the other as a historian and astronomer. The first is Prémare—the second is Gaubil. Couplet, Noel, and Parrenin, among the early missionaries, Amiot and Cibot, among those of a more modern period, did not equal Prémare in profound knowledge of the Chinese language, and in reading authors who owe their celebrity to their literary merit. Schall, Verbiest, Grimaldi, have not rendered to astronomy greater services than Gaubil, and his researches into history and antiquity are even above those of Martini, of Visdelou, and Mailla. Unquestionably, these two learned missionaries had acquired the one and the other, an ability in point of Chinese literature, which no one of their order, much less of other Europeans, has ever surpassed, or perhaps ever equalled. It would be difficult to decide which of these two men had the better knowledge of Chinese. Perhaps Prémare had more fully acquainted himself with certain niceties of the language, and more deeply penetrated into its genius; but Gaubil, drawn towards graver objects, threw the light he had acquired upon points the most important. Both were of the number of men of letters, of whom France ought to be proud.

The place and period of the birth of Joseph Henry Prémare are unknown; we only know that he was one of the Jesuits who set out from Rochelle, on the 7th of March, 1698, to go and preach the gospel in China. He made the passage in seven months, in the Amphitrite, in company with PP. Bouvet, Domenge, and Baborier. There were in all on board that vessel, eleven Jesuit missionaries, several of whom have shed great lustre on the mission to China. Prémare arrived on the 6th of October at Sanshan (or St. John's); and on the 17th of February of the following year, he wrote to P. De la Chaise an account* of his passage, with some particulars that he had gathered respecting the Cape of Good Hope, Batavia, Acheen, and Malacca. The first year of his residence in China, he was obliged to occupy himself solely in studying the language, so as to put himself in

* See Lettres Edifiantes, vol. XVI. page 338.

a condition to discharge his duties in the provinces. We learn, by a letter* that he addressed to P. le Gobien, the 1st of November, 1700, that he was then at Yuenchow foo in Keängse. One readily perceives that he was still under the influence of those impressions from which a traveler finds it so difficult to secure himself at first, and to get rid of afterwards. The weak side of Chinese institutions had up to that time struck him singularly, and the abuses, inevitable in the administration of a vast empire, and of which so many superficial travelers have given descriptions more or less darkened, were all that he had time to observe.

The learned missionary had formed a very favorable opinion of the Chinese, and fully recognized the falsity of his prejudices, when he wrote the letter,† in which he refuted so completely the fables and absurdities with which the *Relations*, translated from the Arabic by the Abbé Renaudot, are replete, and of which the notes and additions by the translator, are far from being free. That celebrated book, many passages of which would not disgrace the collection of Arabian tales, has at all times excited the indignation of the missionaries to China, among whom many have set themselves to correct its inaccuracies; but the refutatiou of P. Prémare is the most complete and the most solid. From that time, he devoted himself to the study of the Chinese language and literature, no more, like most of the other missionaries, with the single view of discharging the ordinary duties of preaching, but as a man who wished, after the example of the most distinguished among them, to put himself in a state to write in Chinese on religious subjects, and to search, for himself, in the national monuments, for weapons to rebut error, and cause the truth to triumph. His success in this new career was so remarkable, that after a few years he was able to compose some books in Chinese which are esteemed for their elegance of style.

It was while he was occupied in profound researches into Chinese antiquities, that P. Prémare found himself led to undertake a singular project which had misled several of the missionaries of China, and, what is most remarkable, precisely those who had best studied the ancient Chinese authors. The scheme was to search in the *King* (經), and in the literary monuments of the ages that preceded the burning of the books, for traces of traditions which were supposed to have been transmitted to the authors of those books, by the patri-

* See Lettres Edifiantes, vol. XVI, page 392.

† See Lettres Edifiantes, vol. XXI, page 183.—See Chinese Repository, vol. I, pages 6, 42, for an account of Renaudot's work.

archs, who founded the Chinese empire. The sense of certain passages, sometimes obscure, the various interpretations which had been given at different periods, the allegories contained in the Book of Odes, the enigmas of the Book of Changes (Yih King), and the analysis of certain symbols, were to the missionaries who were prepossessed of these ideas, so many arguments suited to strengthen them in an opinion, which they regarded as favorable to the propagation of Christianity. It was certainly with that view, and not to excite a vain curiosity, that they applied themselves to spreading these extraordinary notions.

P. Prémare speaking of his works, to which we shall allude hereafter, wrote as follows to Fourmont: "The ulterior, and highest end to which I have devoted this *notice*, and all my other writings, is to cause, if I can, that all the world may know that the Christian religion is as old as the world, and that the God-man was most certainly known, by that or those men who invented the hieroglyphics of China, and composed the *King* (經). Here you see, my dear friend, the only motive that has sustained and animated me, during more than thirty years in studies, which, without this, had been very tedious."

But the perseverance which Prémare and his brethren directed to sustain these opinions, and the strong conclusions which some wished to deduce therefrom, brought upon them much dislike, from those men who did not partake of their views, and who therefore connected the inquiry with the great quarrel between the Jesuits and Dominicans, about the meaning of the Chinese rites and ceremonies, and the pretended atheism of their literature. Men who were less passionate did not abstain from disapproving of the opinions of the Jesuits upon Chinese antiquity; and Fourmont, to whom P. Prémare had communicated his ideas on that subject, avowed that they had never appeared probable to him, because, said he, "the ancient Chinese were not prophets."

It was very natural to receive so strange a scheme with distrust, and one of which the consequences might be so serious; but it was less just to suspect the intelligence or the good faith of respectable men, who were not less distinguished for their science than for their uprightness. It were better to examine the texts upon which they rested their assertions, and to see if those texts were not susceptible of more natural interpretations than those which they proposed. This is what few persons at that period were able to attempt; and what has been done since, in a manner to clear Prémare and his compa-

nions completely of the unjust allegations, of which they had been the object. It is seen, in reading those very books, that they contain numerous vestiges of opinions that had their origin in the west, and must have been carried to China in very remote times. But one sees too, at the same time, that the opinions and doctrines in which Prémare believed he saw the fragments of sacred traditions or anticipations of Christianity, appertain to that oriental theology from which Pythagoras, Plato, and the entire school of Neoplatonists, have borrowed so much. Prémare, Bouvet, Fouquet, and many others, therefore, had as good a right to seek for ideas and dogmas, analogous to those of Christianity, in the Single, the Yih King, the Chung Yung, and in the writings of Chwang tsze, of Laou tsze, and Hwaenan tsze, as had Eusebius, Lactantius and St. Clement of Alexandria, to see prophecies in the books of the false Orpheus or Mercurius Trismegistus. We see that these opinions which have been ascribed to a weakness of mind or whimsicalness, show on the contrary in those who have set them forth, vast erudition and a profound acquaintance with the philosophical works of the Chinese. The facts collected by Prémare were exact; his manner of explaining them was affected by the influence under which his researches were undertaken. There is room to believe that, after this explanation, we shall read with less disrelish the very interesting fragment from the same author, entitled *Recherches sur le temps antérieurs á ceux dont parle le Shoo King, et sur la mythologie Chinoise*, and inserted, by De Guignes, at the head of the Shoo King translated by Gaubil, in the form of a preliminary discourse. Amiot has treated this work with great severity; the only one, with the short *extracts* given by Deshautesrayes, where persons who do not know Chinese, can find any quotations from the most ancient books on the fabulous traditions of China. He aims especially at the numerous citations by which these researches are sustained. We see, according to him, at a single glance, that two or three by no means voluminous writers could have furnished them all.

This innocent fraud it is indeed easy to discover by much the same marks, in the memoirs of several missionaries, and particularly in those of Cibot, and of Amiot himself; but Prémare had no occasion to resort to it. His extensive reading, and indeed his variety of learning, in the Chinese whether ancient or modern, are well attested from other quarters. There is no need of other proof than his Notitia Linguæ Sinicæ, the most remarkable and most important of all his works; the best, without contradiction, of all those that Eu-

ropeans have hitherto composed on the subject.* It is neither a simple grammar, (as the author himself very modestly says,) nor a rhetoric, as Fourmont has given us to understand. It is a treatise of literature nearly complete, wherein Prémare has put together, not merely all that he had collected upon the usage of particles, and the grammatical rules of the Chinese, but where he has also inserted a great number of observations upon style, phrases peculiar to the ancient language, and the common idiom, proverbs, and the most usual tropes, the whole being supported by a host of examples cited textually, translated and commented upon when it was necessary.

Quitting the beaten track of the Latin grammarians whom all his predecessors, Varo, Fortigny, and Castorano, had taken for their models, he has struck out a method entirely new, whereby he has sought rather to render all method superfluous, by substituting for rules, the phrases themselves from which one may deduce them. This single statement comprehends at once an eulogium upon the work of Prémare, and the only well grounded criticism to which it is exposed. The author judged others by himself; and he believed that they would consent with him, to acquire the Chinese by practice, instead of studying it theoretically. Perhaps, as it has been said elsewhere, he considered particular cases too much, in the room of combining them in the form of general observations. His book is, in fine, one that furnishes excellent materials for a work, rather than a work really finished.

This form which Prémare gave to his Notitia, is what hindered it from being printed in China, and what will always be an objection to the European publication, because it contains in three small quarto volumes, little less than twelve thousand examples, and fifty thousand Chinese characters.

We cannot say that the plan pursued in it, is suited to an elementary book designed for beginners; but when one has already a smattering of the language, he can get ideas on the subject from that work, which otherwise he could not obtain, but by a diligent reading of the better Chinese authors, and that for a long time.

Prémare, who from 1727 maintained with Fourmont a constant correspondence, and who showed in all his letters the greatest eagerness to afford the academician all the aid that he asked of him, must have believed that he gave him peculiar pleasure, when he announced to him, at the end of 1728, that he had sent him a grammar, by

* Rémusat subsequently wrote a grammar, founded upon Prémare's, which is better adapted to the purposes of such a book.

the aid of which, he could, for the future, make rapid progress in the study of Chinese. Unfortunately, Fourmont had also drawn up a grammar, or to speak more correctly, had translated that of Varo from the Spanish.* The fruits of the labor he had expended, and the merit which he believed he had acquired, all seemed to him annihilated in a moment, by the announcement of a book, with which he well knew, his own could not bear a comparison.

It is worth the while to see with what unaffected grief he tells of that event; for such it really was to him. He hastened to deposit, for himself, in the Royal Library, before the arrival of his friend's work, the manuscript of the *Grammatica Sinica*, so as to have it quoted and commented upon by the Abbé Bignon; and when Prémare's Notitia came to hand, he by these precautions had prepared the way to compose for himself a comparative examination of the two works, and to make it appear that in all important points they agreed, although his own was the better of the two. He then published the result of this comparison in the preface to his own grammar.

Prémare was no longer living, when that book appeared; but before his death, he had been informed of the precautions which Fourmont took, to prevent his Notitia from being much known. "You say (he writes to him in 1733) that they have done all they could to get my Notitia from your hands. If it is from envy, and to suppress yours, that is unjust; if it is to see and become acquainted with it, that is laudable. Only the terms, *to get it from your hands*, do not please me. When I sent it to you, I knew in whom I confided, and I never dreamed that you would be the only one to read it. I made it in order to render the study of Chinese easy to future missionaries, and to all the savans of Europe, who are, like you, curious to search into Chinese antiquities."†

But Fourmont survived his friend, and the work of the latter was lost from view, and remained forgotten, until in spite of the keeper, I found; in the cabinet of oriental MSS., the original of the Notitia Linguæ Sinicæ, and brought it to remembrance by publishing my obligations to Prémare. The autograph manuscript, which is in the Royal Library, is in three small volumes in quarto, and not in five as Fourmont said, written on Chinese paper doubled. The Latin part is in many places difficult to read. From that original, a very exact copy has been made and again from that a second, which has pass-

* See the circumstances of that plagiarism, in Rémusat's Elemens de la Grammaire Chinoise, pref. p. 14.

† A letter written to Fourmont, from Macao, Oct. 5th, 1733.

ed into England, which it is said, is destined for publication ; at least is there not a security from the fear, some might have entertained, that so precious a manuscript might some day or other be lost or destroyed.*

Besides this grammar, Prémare also compiled, in company with P. Hervieu, a Latin-Chinese dictionary. He put into the Chinese part of it nearly all that we find in Danet, without forgetting a single phrase that gives to the words a new sense or usage. This work formed a large quarto volume. We know not that it has ever been sent to Europe.

Prémare also translated from the Chinese a drama entitled, "the Orphan of the House of Chaou." This piece, which furnished to Voltaire some positions for his Orphelin de la Chine, is in Du Halde; and until the publication of the comedy translated into English by Mr. Davis, was the only specimen, from which one in Europe could judge of the Chinese theatre. We besides owe to Prémare the acquisition of a great number of Chinese books, which he sent to Fourmont for the Royal Library, and among which it is proper to notice the collection of a hundred dramatic pieces, composed under the Yuen dynasty alone, the thirteen classics, and many romances, and collections of poetry. The correspondence of Prémare was very extensive, and to judge of it by the four entire letters and the various extracts from others, which have been published, it must contain many interesting details. Unfortunately, Fourmont, who was the one to whom he wrote most frequently, has preserved scarcely any of them, or at least only one has been found among his papers.

We are aware of three works written in Chinese, by Prémare; the life of St. Joseph which he had composed in 1718 or 1719; the *Luh Shoo che yih* or the True Sense of the six classes of characters,—a work in which the author, upon the origin of the Chinese characters, sets forth those singular hypotheses, of which we have already spoken; and lastly, a small tract upon the attributes of God, which he has inserted in his Notitia Linguæ Sinicæ, as an example of the manner in which one might write upon religious subjects in Chinese. There are still in the Royal Library, some treatises in Latin and French, in all of which the object is to establish, develope and defend the system of explaining Chinese characters and antiquities, embraced by Bouvet and Prémare. Several of these tracts are from the hand of Prémare, and composed by him, in part from materials collected by Bouvet. We see there also the originals of many of his

* Since published at Malacca in 1831.

letters addressed to the confessor of Louis XV., and to some others. Three of his letters have been published in the Lettres Edifiantes. A fourth which had remained among Fourmont's papers, has been given by M. Klaproth, in the Annales Encyclopédiques. It contains a judgment upon the grammar of Fourmont, both very severe and very well founded, addressed to Fourmont himself, and expressed with a candor and simplicity worthy of commendation.

Prémare had had three attacks of apoplexy in 1731, and it was feared that paralysis would follow. These accidents were attributed to the very great ardor with which he had devoted himself to the study of Chinese. He survived the first attacks of the malady, for a few years, and died in China about 1734 or 1735. It is sad to leave so many chasms in the dates and other circumstances of the life of a missionary so illustrious. The fault belongs to the compilers of the Lettres Edifiantes, who have neglected to render to Prémare the homage which they have paid to many of his companions, who have not rendered so important services to letters.

Art. VI. *A memorial addressed to his imperial majesty, by Lew Yunko the lieutenant-governor of Chĕkeäng and his colleagues, respecting the fall of Ningpo, and the state of the defences in the province. Dated Oct. 27th* 1841, *and forwarded by express.*

Lew Yunko, the lieutenant-governor of Chĕkeäng, with Kemingpaou and Hăngkĭh the commandant and lieutenant-general of Hangchow, kneeling send up to his majesty their report, respecting the attack made on Ningpo by the rebellious foreigners, the loss of that city, and the imminently dangerous state of affairs both at Shaouhing and Hangchow; and also respecting the provisional appointments of the provincial commissioner of finance, Ching Tsooshin (late of Fuhkeën), with general Le Tingyang, and the intendant Lŭh Tseihchang, to superintend and direct the forces stationed for the defense of the commanding position at Tsaougo. Respectfully, they lay this report before his majesty, hoping a sacred glance may be cast thereon.

The fall of Chinhae, the impossibility of maintaining the defense of Ningpo for a single day, and the consequently disheartened state of all the inhabitants on the west, from the district of Tszeke to Hangchow,

the capital of the province, have been duly reported to the throne, by your majesty's minister Lew, in successive dispatches, dated the 12th, 13th, and the 24th of October.

On the 16th of October, Lŭh Tseihchang, the intendant of the departments of Ningpo and Shaouhing, made a report. The said intendant, on the 10th of October fought at Chinhae; but on account of the fierce bearing of the rebellious foreigners, our soldiers were unable to withstand them and maintain their defenses; and the heights of Kinke and Chaoupaou, with the chief town of the district, were one after another lost. The said intendant, seeing that the case was impracticable, threw himself into the river that he might sacrifice life in the maintenance of duty; while in a state of insensibility, he was taken from the water by the marines (*lit.* water braves), and in a small boat was sent off to Tszeke, when recuscitation commenced, and he began to revive, although his thighs had been severely wounded by his fall. Having heard that the commander-in-chief (Yu Pooyun) had fallen back for the defense of Ningpo, and that the imperial commissioner and high minister Yukeën,—having attempting to sacrifice life in the maintenance of duty, but being rescued from the water by the people,—had, after reaching Ningpo, expired on the road while being borne off from thence to the provincial capital; the said intendant, seeing the routed troops come rushing into the city (of Ningpo) in perfect confusion and disorder, now at length took off his wounded self to Shangyu, and there assembled together the scattered soldiers, purposing to return and defend the city of Ningpo.

On the 15th of October, Shaou Yung, a domestic of Täng Tingtsae the prefect of Ningpo, reported that, on the 12th, a steamer came up to the city and sounded the depth of the water, and that early on the morning of the 13th, eight ships of war coming up near to the city, Täng Tingtsae, the commander-in-chief Yu Pooyun, and the chief magistrate of the district, went out with their troops for the defense of the place; but on account of the small number of their troops and the constant firing of the enemy, they were unable to maintain the defense; and seven or eight hundred of the foreign soldiers having made a rush into the city, Täng Tingtsae leaped from the wall over the western gate into the moat. The people belonging to the small boats dragged him out of the water, and bore him away to the city [of Tszeke?], in an apparently lifeless condition; but on the application of ginger gruel, he showed symptoms of life and began to breathe. The other officers, civil and military, the said domestic knew not where they had gone. On passing through the city of Tszeke, he saw it deserted and empty.

The fall of Chinhae, and the state of Ningpo—extremely dangerous like a pile of eggs, we your ministers had already faithfully reported; and now on the 13th Ningpo has suddenly fallen, and thus this province of Chěkeäng has lost one of its eastern defenses, and the two districts of Funghwa and Seängshan (on the south of Ningpo), are left isolated and exposed in a manner much to be regretted. On the west of Ningpo, although the rivers and channels are rather narrow, so that the large vessels of the rebels may not be able easily to make their way upon them, yet their boats and small craft will be able to go in every direction.

On the 15th, a dispatch was received from Wang Wootsäng, the magistrate of Tszeke, stating that the inhabitants were flying in great numbers and confusion, and that the danger was so great that it was impossible to afford any security for the defense of the place. The above named domestic, Shaou Yung, has now again reported verbally that when he passed through Tszeke, the place was entirely vacated. That place being thus left without inhabitants, the people of the neighboring districts Yuyaou, Shangyu, Hwuyke, Shanyin, Seaoushan, together with the inhabitants of Hangchow, are day after day removing in great numbers; and the removals are numerous in proportion as the respective places are near to the late scene of action. Perhaps the rebels, hearing of this state of our affairs, may come either in their small craft or on foot, and improve the opportunity to make new attacks. It is feared, therefore, that Tszeke and the other places on the rivers will hardly be able to maintain their defenses against them. And should the rebellious foreigners not presume to enter so far into the country, still there is reason to fear that treacherous natives will seize on this opportunity to rob and to plunder. The number of these outlaws daily increasing, it is further to be feared that they will band themselves into factious bands, and give rise to internal disorders.

Pondering on this state of things, as we relate them, it is impossible to repress the bitter grief and painful anxiety of our hearts.

We, your majesty's ministers, with the other high provincial authorities, having taken into consideration the whole state of affairs, are only able, under existing circumstances, to guard and defend the most important positions, hoping thereby to secure the safety of Shaouhing, and also to cut off from Hangchow the approach of the invaders. In looking at the several positions in the province, the narrows on the river Tsaougo are found to be the most important. From thence, on the one side, Shangyu and Tszeke, and other districts, may be overlooked; while on the other, defence may be afford-

ed to Shaouhing and the provincial capital. There consequently it seems desirable to appoint soldiers for defense; and by this means prevent the sudden incursions of the rebellious foreigners, and, by repressing the depredations of robbers, keep the country in subjection, and gradually restore internal security.

At this moment, not one of the soldiers in the province is available for such service. But the 800 Tartar troops, formerly ordered from Nanking for the reinforcement of Ningpo, having not yet arrived, we have sent an express to their commander to march directly to Tsaougo, and to have the 50 pieces of artillery from Keängsoo brought on also for immediate service.

Tsaougo being a position of such great importance, in a military point of view, and its defenses so essential to the safety of the province, it becomes in the highest degree necessary to select a man of great experience and ability to take command at that post. This done, there may be some hope of success.

By the present turn of our affairs, the people of the province are becoming more and more alarmed, and the danger is very great. Lew and his fellow-officers, your majesty's ministers, are day and night engaged in devising means to quiet the people. But to do this is impossible.

Moreover, the rebellious foreigners, now flushed with success and eager for conquest, it is very much to be feared that they will seek out a new way to attack Chapoo, or by some of the channels approach Tseënshan in the district of Haening, and thus gain access to the provincial capital. Hence the presence of the lieutenant-governor is required at Hangchow, in order to give stability to that important position and prevent disorders there. All the gentry also belonging to the city, have been forbidden to leave the place.

Ching Tsooshin, late commissioner of justice in the province of Fuhkeën, is found to be an able and intelligent man, and your majesty's minister, the lieutenant-governor, has long been acquainted with his talents. On the recommendation of the imperial commissioner Yukeën, your majesty had already been pleased to accede to the proposal of his being put in command of troops in this province. But Chinhae had fallen before he could reach that post, so that his assistance there was not availed of for its defense. He has since arrived at this metropolis; and the lieutenant-governor, having pointed out to him the situation and circumstances of Tsaougo, has appointed him temporarily to take command of and defend that position. This officer has not shrunk back from the danger, but willingly and

boldly undertaken the duties of that station; and accordingly, clothed with proper authority to act, he has repaired thither to take command and give security to the inhabitants, and to seize and severely punish traitorous natives.

Lŭh Tseihchang, the intendant of Ningpo and Shaouhing, is at present at Shangyu collecting the scattered soldiers.

Le Tingyang, the commander-in-chief of Keuchow, after having been wounded at Chinhae, retired to Shaouhing, and there rallied and collected his forces; and we have deemed it right to order him to repair to Tsaougo, to join commissioner Ching Tsooshin, and assist in the direction of affairs at that station.

Tseäng Wanking, the provincial commissioner of justice, has been directed to repair to Shaouhing, and to remain there with the troops, to act in concert with Ching Tsooshin.

A commissariat has been established at Shaouhing, in order easily to afford the requisite supplies.

The troops which have been repeatedly asked for from Showchun, Keängse, and Hoopih, have not yet arrived. Those stationed at Tsaougo are few, and having been already defeated, will be again the more easily shaken and moved. That by such a force the enemy will be overcome, we, your majesty's ministers, really cannot give any assurance.

The soldiers on the lieutenant-governor's own establishment not being distinguished for their valor, your majesty's minister, Lew, has therefore enrolled the brave and patriotic among the people, and put them under discipline. The whole number of these recruits, in and about Hangchow, is about twenty thousand. Their leaders are brought day after day before the lieutenant-governor, who labors to inspire them with a sense of fidelity and justice, and at the same time encouraging them with pecuniary rewards. By this means, these troops have been somewhat emboldened; but those who fought at Tinghae and Chinhae are scattered and disheartened. Thus the regular troops at Hangchow are weak and feeble, while the recruits are wholly unused to war. Under these circumstances of extreme danger, it is impossible to give any security that either will stand to their posts.

We are overwhelmed with fear and anxiety, our strength of body and mind is exhausted, and our weakness and inability are extreme. It is not in our power to repay the imperial favor. We can only beg his majesty to direct what we ought to do, and cause us to fulfill our duty. Then great will be our gratitude.

Postscript. Your majesty's minister Lew, entrusted with an import territorial government, and having within the current month lost several cities in succession, begs that he may be delivered over to the proper Board for examination and punishment, as a warning to others not to fail in like manner.

With regard to Lŭh Tseihchung the intendant of Ningpo and Shaouhing, and Le Tingyang the commander-in-chief of Keuchow, with any who have been rescued from the attempt to sacrifice life in the discharge of duty, or wounded in battle and have retired into the country—his majesty's will is requested; and, in view of the present want of men, it is desired, that their examination may be delayed, and their awards or condemnation postponed, so that we may avail ourselves of any assistance which they are able to afford.

Furthermore; when we shall have made examination with regard to Tăng Tingtsae, and ascertain whether he be dead or alive, and shall have obtained any information concerning general Yu Pooyun, then a separate memorial shall be addressed to the throne.

[From Hangchow] this memorial is respectfully sent by an extra express, to travel at the rate of more than six hundred *le* (about 200 miles) per day. We prostrate beg that the august ruler will cast on it a sacred glance, and grant instruction. A respectful memorial.

The following translation of a memorial, regarding the death of Yukeën, we borrow from the Canton Register of the 7th instant.

"Lew, lieutenant-governor of Chĕkeäng, respectfully reported on the 15th of October, 1841, the death in the service of his country of the commissioner Yukeën, and that the coffined corpse had already been forwarded to Keängsoo, and looking up prayed for the imperial glance on the subject.

"I humbly beg leave to state that, because yesterday the reports of what had become of the imperial envoy and great minister, were contradictory from all quarters, after I had made a report to your imperial majesty, requesting speedy inquiries should be made, I besides made another report, which is on record; and after I had dispatched the documents, I forthwith selected the *toosze* (general) of the province of Keängnan, Choo Lungho, and entrusted him with the official seals of the imperial envoy and great minister, those of the governor of the two Keäng provinces and of the salt commissioner of the Hawe (rivers) to convey to the provincial capital (of Chĕkeäng).

"Moreover, it is authenticated that Kinshing, the domestic servant of the said great minister, petitioned, saying:

"On the 26th day of the 8th month (Oct. 10th) he received verbal orders from his minister, that, because the barbarian ships were successively and unexpectedly entering (the river), he ordered him to take his official seals and deliver them to Choo Lungho, to carry back (to the provincial capital); he then forthwith embarked and led the battle from the *shin* to the *yew* period—from 8 A. M., to 5

P. M.; but when the Chaoupaou and Kinke hills and the district town were lost, his master, seeing he could do no more, went to the water's edge, and looking towards the celestial gate, and performing the ceremony of obeisance to the emperor, he immediately plunged into the water, to die with an undeviating adherence to the line of duty.

"But the soldiers, having dragged him out of the water, carried him out of the town, and conveyed him to the public office of Ningpo, and there changed his clothes, and gave him to drink (some medicine), he being scarcely able to breathe; they then pursued with urgent haste their course on foot, and on the next day, about 1 P. M., having passed the city of Yuyaou about 4 or 5 *le*, Yukeĕn expired; and now he had brought the corpse to the provincial capital to be prepared for the grave.

"His master left no sons, but had directed that his nephew, Tihchin, the son of his younger uterine brother, the hereditary duke Yuhang—styled Chingyung—a secretary of the Military Board, should succeed him in his estates; such are the circumstances; after I had read the petition, my tears began to flow, and I could not control my grief.

"A coffin of thick wood was immediately bought, his official colleagues assembled, to attend the shrouding of the body in a proper manner, which was adorned with many costly ornaments and grave-clothes.

"At the present time, as the province of Chĕkeäng is to be defended against the barbarian banditti, the whole province is filled with false rumors, and circumstances are extremely pressing, and it is not convenient to keep the coffin of the said great minister long in the province; therefore Hwangneĕn, who is waiting for the appointment of a *chifoo* in the province of Keängsoo, and Lan Weiwan, the magistrate of Chaouwan, and captain Kwantae, of the city of Keängning, have been directed to accompany the domestic (of the deceased) to the governor's office in Keängning (Nanking), to manage the funeral.

"As the said great minister, from the commencement of the time when the barbarian rebels began to excite disturbances until now, urged with sharp words their utter extermination, and was earnest in his plans to manifest the dread majesty of his country, although the power of the rebels is great, and their will and determination fixed and strong; yet now, because the earnest wishes of his heart have not been fulfilled, his strength failed him, and he died a victim to his duty; a catastrophe worthy of the deepest commiseration!

"Looking up I fervently beg that the celestial favor will graciously bow down and confer abundant compassion, in order to stimulate ministers to a like devotion, and to soothe the faithful spirit (of the deceased), then the ministers and people of the empire will heartily bear (the same fate).

"The said great minister left orders that his nephew, Tihchin, should be his heir. On interrogating his servants, I have learnt that he is yet of tender age, and that he resides in Keängning with his relations, who are all females, he having no other relations and no faithful and sincere adherents on whom he can depend (with him).

"I further beg the favor that it be permitted, when the coffin reaches his native place, to allow Yuhang to superintend the funeral rites.

"As to the public papers of reports of the said great minister when in life, and the replies containing the imperial will, by me they have been reverently opened, and they all relate to the military affairs of the province of Chĕkeäng, and I forth-

with respectfully managed accordingly; if there any relating to the affairs of the province of Keängsoo, I will forthwith write and dispatch them to Leäng, the lt.-governor of that province, that each separate circumstance may be attended to.

"General Choo Lungko has brought the official seals of the (late) imperial envoy and great minister, which I have deposited in the treasury, and when there is a good opportunity I will respectfully transmit them. The official seals of the governor of the two Keäng (provinces), with those of the salt commissioner of the two Hwae, I have directed Yang Chunchaou, who is waiting for the appointment of a *lewan* in the treasurer's office, to meet and join with the said general and convey and deliver them to Leäng: I further beg that the vacant governor-generalship of the two Keäng provinces be immediately filled up, that the (present) weighty affairs may be superintended and managed. I have respectfully written this report, to be hastened on at the rate of 600 *le* a day, and looking up I pray for the holy glance. A respectful report."

Art. VII. *Journal of Occurrences: imperial edict urging on the war of extermination; new measures of the cabinet; Keshen again called into service; affairs in Chĕkeäng, at Hangchow, Ningpo, Chinhae, and Chusan; defenses at Teëntsin; Amoy; Canton; admiral Kwan's family; captain Grattan; British forces; prospects of the war; commercial mission from France; death of an envoy from Lewchew.*

There evidently is a diversity of opinion, in the Chinese government, regarding the measures to be pursued towards the 'rebellious foreigners;' Keshen and Elepoo are among the leaders in one party, and Yukeën and Lew Yunko are, or were, prominent in the other, and rival party. Both and all, for aught we know, are equally disposed to consider their own government as supreme, and to look upon the English as vassals, tributary to the court of the son of heaven. But one party, aware of the defenseless state and weakness of the country, and of its inability to contend in war against the superior skill and discipline of the British, has prudently advised his majesty timely to yield to the necessities of the case, so as to preserve such defenses as they have, and concede only such things as they cannot withhold. Such a line of policy would have preserved the country in peace, and perpetuated the old exclusive policy—for how long a period no one can tell. However, prudence does not always dwell with counselors. The rebellious barbarians—proud, haughty, overbearing, robbers,—must be caught, caged, beheaded, their skins given to the soldiers to sleep upon, and their carcasses cast out for the beasts and the birds to devour. With this party, Lin linked his destiny, and after reaching Canton, in March, 1839, swore he would not stop midway in the execution of his master's will. Clothed with extraordinary powers, he would listen to no overtures; entire surren-

der, unconditional submission, trembling obedience, were his only terms. All ideas of equality between the parties, or of rights on the side of the far-traveled foreigners, were spurned. The spirit of rebellion must be checked, and the proud humbled. The utter impracticability of sustaining this line of policy, in dealing with the lion, was most plainly pointed out to Lin and those around him, during the visits we made at Chunhow in the summer of 1840; and its consequences were foretold. Such honest healing was by no means palatable. The die had been cast, and only one course remained to be pursued. To it the imperial government has adhered, and is still adhering—if the paper we here introduce can be received as authentic evidence.

On the 15th of November, the Inner Council at Peking received the following imperial edict.

"Ever since the English rebels, last year, rose against legitimate rule, causing disturbances in the three provinces of Canton, Fuhkeën, and Chĕkeäng, the dwellers on the coasts have been sorely harassed; some have been plundered and spoiled of all things, while others have been dispersed and driven from their homes. We cherish tender solicitude for all the inhabitants throughout our wide dominions. The frequent perusal of memorials from every quarter, takes from our food and sleep all peace and repose.

"By our command, Yihking has been appointed *majesty-bearing generalissimo*, and Tih-e-shun and Wănwei have been made *joint-assistant high ministers*, to lead and direct the veteran troops from every region, and with promptitude to advance and exterminate. On reaching Chĕkeäng, at once the grand army assuredly must achieve great honors!

"Fearing lest our troops, in their march through the country, not being sufficiently under restraint, may excite disorder, the said generalissimo and his colleagues have been charged to give strict injunctions to all the commanding officers, requiring them to instruct all under their authority, carefully to keep the regulations of the law, and not to offend in the smallest degree. If there be offenders, let them be dealt with according to the laws they have broken. If through indulgence or negligence anything be concealed, and subsequently brought to notice, the said generalissimo and his colleagues shall be answerable for the same.

"Along the whole coasts, let those who live in the villages and hamlets collect their brave men into bands, and connect them one with another for mutual aid; and thus in behalf of their country cut off the robbers, while they afford protection for themselves and their estates.

"Those who possess remarkable ability and talents, capable of being employed in defense against the proud rebels, are permitted to repair to the encampments, and there submit themselves to examination; and the said generalissimo and his colleagues, having estimated their talents and determined for what service they are adapted, will at once recommend them to our notice, and wait till We confer appointments.

"Formerly, when the religious vagabonds in the three provinces made insurrection, many bravely volunteered in the cause of righteousness, and rose to high offices. The said generalissimo and his colleagues, must needs use many expedients to arouse and encourage, so that none possessing valor and discretion, in any degree however humble, may be left in retirement.

"Ministers and people! Inhabitants of our dominions! Ye are all the children of our dynasty. For these two centuries, ye have trod our earth, and eaten our food. Whoever among you has heavenly goodness, must needs detest these rebellious and disorderly barbarians, even as ye do your personal

foes. On no account allow yourselves to be deceived by their wiles, and act or live abroad with them.

"All who have dared to join with those robbers, and have been brought under their influence, if now of their own accord they will return, then their past offenses shall be forgiven; and, allowed to renovate themselves, they shall be permitted to aid in acquiring merit, and shall participate in the happiness of universal peace.

"Let all the governors and lieutenant-governors in the maritime provinces cause this edict to be printed and published on yellow paper, and let it be everywhere distributed, that all may know our earnest desire to save those who are abroad, and to give peace to those who are within our dominions."

Respectfully and carefully published, on yellow paper, by

H. M. minister, the rebel, quelling generalissimo Yihshan,
H. M. minister, joint-assistant high minister, Tse Shin,
H. M. minister, governor of the two Kwang, Ke Kung,
H. M. minister, acting lt.-gov. of Kwangtung, Leäng Paoushang.

The original of this document reached Macao in an unofficial form,—a bookseller's handbill—about the 10th of this month; and ere this time, it has, we presume, been published in due course in Canton. It must have been written after the memorials of Lew Yunko and others had been laid before the throne, detailing the losses in Chĕkeäng. But it shows no signs of blenching from the contest. As in this province last year, so now in Chĕkeäng, a grand army of veteran troops is to be assembled, "to advance and exterminate," and to achieve great honors! Hither, last year, the army came; and we know its results. It was a scourge to the country. The soldiers were like wolves and tigers to the blackhaired people, and in some instances they actually devoured human flesh. Well, therefore, may his majesty feel solicitude regarding the march of the troops through the country.

Yihking, like Yihshau, is a member of the imperial family, and is high in office and high in favor at Peking; but we have no idea that he can or will exercise any more restraint in Chĕkeäng, than Yihshan has done in this province.—Tiheshun is the same person that was recently in Canton, called in one of our former numbers, *Tiheshunpoo.* Both he and Wänwei are Tartars.

The free and full pardon granted to traitors by the emperor, is the most remarkable feature in this 'yellow edict.' Its effect, we apprehend, will be the reverse of what his majesty designs it to be. Tens of thousands of the blackhaired race are now under British protection; and in the face of this proclamation, these not only will not withdraw from this protection, but, as things are going, they will induce many more to come where they enjoy a security which the Chinese government cannot afford. In Chĕkeäng, many villages and towns have declared themselves the obedient subjects of the British.

2. *New measures of the cabinet.* The heavy drafts on H. M.'s treasury, exceeding those of ordinary times by some tens of millions of dollars, per annum,—have induced the cabinet to have recourse to an old expedient,—the 開捐 *kae keuen*, or the sale of official rank, by which means a person can rise to office without passing through the

common course of literary examinations. The subject of opening sundry mines has also been mooted.

3. *Keshen has again been called into the service of his country*, but not in an official capacity. He was to accompany the majesty-bearing generalissimo Yihking and the other commissioner on their new mission to Chĕkeäng—at which place they had arrived early in this month: at least, so we are informed by letters from Ningpo.

4. *Affairs in Chĕkeäng* are in a very precarious state, so far as the Chinese government is concerned, as may be seen by the memorial of Lew Yunko, and others which are in our possession. The defeat of the imperial forces, first at Tinghae on the 1st, and again at Chinhae on the 10th of October, gave a dreadful shock to the war party. In a memorial written by general Yu Pooyun—one of the heroes of Leëuchow, in the war of 1832—we have a most dolorous account of the state of things in and about Ningpo. The memorial was written after the fall of Chinhae, and before the advance on Ningpo, but the date is not given. The old general labors to throw the responsibility of defending the city upon the prefect Tăng Tingtsae. The consternation was universal; and the cries of the people, flying in crowds in all directions, heart-rending.

Tăng Tingtsae is a brother of our late governor Tăng Tingching, now in exile. Of Yu Pooyun we have heard nothing since he left Ningpo. There is a report that Lŭh Tseihchang is dead.

5. *Hangchow*, according to dates from Ningpo to the 4th instant, had not been attacked; and large bodies of troops were being collected. We do not know whether to give credit or not to a rumor of an intention to march on that place; had this been done immediately after the fall of Ningpo, little resistance would have been made. Unless the Chinese answer the demands made on them, the place we suppose must, during the winter or in the spring, share the same fate that has befallen Ningpo. Lew Yunko's solicitude, for the safety of the provincial capital, was not without cause.

6. *Ningpo*, on the 4th, was remaining very quiet, and good order was preserved among the native inhabitants. No ransom had been paid.

7. *Chinhae.* Regarding the storming and taking of this place, by the British forces, on the 10th of October, we have collected a few more particulars, which we here introduce. The conduct of the Chinese at the tower on the hill, commanding the town, and under which it was difficult anywhere to land, their steady adherence to their guns, under a heavy and well-directed fire from the two line-of-battle ships, and the Blonde and Modeste, was indeed wonderful. While shot and shells were falling thick about them, making almost a complete ruin of the temple within the tower, and while their tents were burning around them, they were steadily laboring to put out the fire, until they saw it was rapidly approaching the magazine. So long as any hope for them remained they stood; but the soldiers on the opposite side of the river having been dispersed, all the forts on the north side taken, and their commainder-in-chief with the imperial commissioner both disappearing, then these brave fellows fled.

On the south side of the river was a large encampment, two or three entrenched heights, and three batteries directed across the river. There the main body of the land forces debarked a little below the first tents, and advanced in separate columns, so as to surround the Chinese, and cut off their retreat. Officers, who were in the advance, speak highly of their courage, many of them fighting hand to hand. Many were driven into the water, where they were being fired upon—the poor fellows not knowing how to ask for quarter,—when, Sir Hugh coming up, accompanied by Mr. Thom, two flags were displayed, on which were inscribed, in Chinese, '*Yield and be saved*'—'*Resist and perish.*' By this means, many were brought out of the water, and about 500 were retained for two or three days as prisoners, who, on the departure of the force for Ningpo, were released, having suffered only the loss of their tails!

8. *Chusan.* This year Tinghae and the other parts of the island are presenting a far more favorable appearance than they did last year. At Tinghae all, or nearly all, the people remain; the place is flourishing; and the season healthy. The city is kept clean; good order observed; and supplies are ample. By those now possessing it, it is pronounced 'a flourishing little country town.' With an external commerce, Tinghae may rise, and quite outstrip Hongkong and Kolangsoo. The engineers were busily employed in making comfortable barracks for the troops.

Surveys are being carried on this year again vigorously by captain Collinson. These surveys will prove of great advantage, in future; and we hope they will be extended as far as possible, by sea and land.

9. *Defenses at Teëntsin* have, very naturally, been a subject of attention, with the imperial government, since the visit of the British squadron there last year. At Takoo on the south bank two new forts have been built, and three repaired on the north. New barracks have also been erected, and vast quantities of military stores and many troops had been collected. A body of water-braves—a class of marines—more than 10,000 strong, has been collected.

10. *Amoy*, by latest accounts, was continuing to enjoy quiet and prosperity, under its new masters. The following particulars, we borrow from the Canton Register; they are from a document written by Lew Yunko.

"I have respectfully inquired as to the affairs of the barbarians in the province of Fuhkeën; and I state them separately for your majesty's glance.

"1.—I have inquired and found that the governor Yen, formerly directed all his subordinates to seize all the great and small vessels, &c., and to consult on and plan an attack (on the English ships) by fire. I have now heard that the said rebels, hearing of the rumors, were already prepared; the plans were therefore stopped in the middle. I heard that he had also devised other different plans, the secrecy of which could not get bruited abroad, and I had no means of making an inquiry about them. Further, when he heard that the lieut.-governor (of Canton) E, had received the imperial orders to repair to Fuhkeën, all affairs were again stopped, and he determined not to move the troops, waiting for the arrival of the new imperial envoy to superintend, and then he would again draw the sword; but in all places the water braves and the recruits are still constantly drilled; as to the rest of affairs, there was not the least movement; and I cannot make any inquiries on which to found a report.

"2.—I have inquired and found, that, as formerly, the barbarian ships at Kolangsoo are seven in number; and they remain there for the purpose of selling large quantities of opium and other goods. I have heard that one ship, having finished her sales, has sailed; afterwards another ship arrived for the purpose of sales: thus, when one has finished another begins; the time of their going and coming is uncertain; they do not presume to carry on their trade at any other place than there; neither do they annoy or vex the natives; nor do they agitate in any other manner. I have heard that the said rebels, knowing that Amoy is as warm as Canton, said that they intended to remain there a year.

"3.—I have heard that all ferry boats plying between Amoy and Changchow, the rebellious barbarians have ordered to hoist the English flag; and then they are allowed to pass to and fro; and although the boatmen are unwilling to obey, still they dare not return to Amoy; yesterday I heard that eight sail of the people's grass boats entered the port, when they were forthwith seized by the rebels and burnt.

"4.—I have heard that the barbarians have privately ordered five native traitors, of the island of Kolangsoo to secrete themselves at Tseunchow, Tungyan, and Amoy; to make secret inquiries after news of the Chinese officers and soldiers; and that they pay them at the rate of $500 a month, for their expenses: therefore the said rebels cannot but know all our movements.

"5.—I have heard that the villagers in the near neighborhood of Kolangsoo, when carrying a bridal chair on the road, have been subjected to the abrupt attack and abduction of the barbarians, who have taken and forcibly detained the newly married bride, paying $100 (to the bridegroom), and ordering him to take another; and when the bride's relations, sorrowing and lamenting, begged her release, they, the English, refused it; and only on appealing to the said nation *pseudo* public officer, (captain Smith), at his place of receiving petitions, was she sent back; and some presents, camlets, &c., were bestowed.

"6.—I have learnt on inquiry that the war-junks which the rebellious foreigners seized, have not yet been burnt, but are anchored off the Haeso hill. In the afternoon of the 19th day, some of the neighboring inhabitants cautiously went to set them adrift, intending to deliver them up to the public officers, and receive the rewards; but they did not think they were watched by the barbarians, who sent their boats in chase, opened fire from their guns, and killed three men, and brought the junks back."

11. *Canton* is suffering much by the movements at the north. The Chinese have gone on with the repair of their defenses in and near the city; but we have no evidence that they meditate injury to those engaged in commerce. Fifteen or twenty British ships with a few others, are now at Whampoa, and some of their merchants are at the provincial city.

12. *Admiral Kwan's family* has been brought to the notice of his majesty, by Yukeën, late governor of the two Keäng (Keängse, Keängsoo, and Anhwuy). Kwan Teënpei, who fell last February at the battle of the Bogue, was a descendant of the god of war, Kwan te. The admiral's family resides in Keängning, the metropolis of Keängsoo, the ancient Nanking. The eldest son is dead; and the second, a youth of eighteen, is ordered to repair to court immediately the period of mourning is over, that he may receive imperial favors. His mother, now above 80 years of age, is immediately to receive a pension from government.

13. *Captain Grattan.* We are indebted to a friend at Ningpo for the following

Extract from General Orders by lieut.-general sir Hugh Gough, K. C. B., dated Ningpo, Nov. 4th, 1841.

"Lieut.-general sir Hugh Gough is most happy to communicate to the

forces the highly gratifying approval of the right honorable the governor-general in India conveyed in a letter, which his excellency has had the honor to receive from his lordship, and of which the following is an extract:

"'I have the honor to acknowledge the receipt, through captain Grattan, of H. M.'s 18th Royal Irish, of your dispatch dated 3d of June last, reporting in detail the successful series of operations in the neighborhood of Canton during the last week in May, which ended in the brilliant triumph of the British arms, over an infinitely superior Chinese force, and the signal humiliation and submission of the enemy.

"'The great successes of the troops under your command, acquired, as they were, by a marked combination of skill, decision, courage and good conduct, and evincing throughout a zealous and cordial co-operation with H. M.'s naval forces, while they so highly redound to your own honor, demand also my sincerest congratulations and my warmest thanks and approbation.

"'I have not failed publicly to record the testimony of the feelings with which the government of India has learnt these remarkable achievements, and have the pleasure to refer you to the enclosed copy of the extraordinary Gazette of the 7th of August, for a knowledge of the terms in which it has been expressed.

"'I would add, that while it has occurred to me that the possible contingencies of the military service may require the presence of every available officer with his regiment in China, (and the public utility of captain Grattan's return to head-quarters has been pointed out to me by that officer,) I have at the same time strongly urged on H. M.'s government, that any honors or benefit that might have resulted to captain Grattan had he proceeded to England with dispatches, may not be withheld from him on account of his speedy return, under the opinion I have expressed to him, to a field of service, where he has been so gallantly employed."

14. *British forces* in China are being augmented by frequent arrivals from England and India of transports and ships of war. The Cornwallis, 74, having come in during the month, has proceeded northward with other vessels carrying troops, &c. In the course of a few months, the Chinese may expect to have some ten or twelve thousand barbarian troops, with an increased number of ships of war and steamers. Having destroyed all opposition in Chĕkeäng and Keängnan, and advanced well up upon the Yangtsze keäng, so as to hinder communication between the north and the south, her majesty's high officers must then see Peking.

15. *The prospects of the war* are now seem to indicate that great revolutions must soon take place. The emperor is determined to resist unto the very uttermost. "Filled with *inexpressible indignation and wrath*," he has sent down his decree to exterminate the "rebellious tribe," and has ordered his ablest ministers and generals to take the field with their bravest troops.

16. *Colonel A. de Jancigny*, in charge of a commercial mission from the French government to Eastern Asia, arrived in Macao on the 8th instant, in the Erigone, French ship of war.

17. *The death of an envoy from Lewchew* is reported in a late Gazette: it occurred on the 14th of July in Keängsoo, as the embassadors (a principal and a secondary) were returning from Peking to one of the ports in Fuhkeën, where they were to reëmbark: their boat was caught in a storm and upset: the principal embassador was saved, the other was drowned.

Date Due

Ap 18 '45			
Ap 27 '45			
F 4 '46			